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ph: moon
The Arte and Science
of preserving Bodie and Soule
in *Health, Wisedome, and*
Catholike Religion: Phisically,
Philosophically, and Diuinely
denised: By Iohn Iones
Phisition.

Right profitable for all persones:
but chiefly for Princes, Rulers, Nobles,
Byshoppes, Preachers, Parents,
and them of the Par-
liament house.

PROVERB. 4.

*Hearken vnto my wordes: encline your eares vnto
my sayings: for they are life vnto those that find
them, and health vnto all their Bodies.*

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Anno. 1579.



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TO THE MOSTE
high, excellent, and renowned Prin-
cesse, Elizabeth, *by the grace of God*
Queene of England, France, and Ire-
land, Defendour of the faith: and, in earth
*vnder God of this Church of Eng-
lande and Irelande chiefe*
Gouvernoure.



Orasmuche (most excellent Princeesse
and soueraigne Lady,) as by Diuinitie,
Phisike, and Philosophie; it is manifest-
ly proued, and of the faithfull, Christi-
an, and Catholike certainly beleueed,
and by youre highnes mightily main-
tained, defended, and deliuered, that
no grace, goodnesse, power, vertue, life,
health, mainteinaunce, strength, or blessednesse, can be, conti-
nue, or remaine in the heauenly creatures aboue, vppon the
earth-beneath, or in those that be below vnder the earth, with-
out the especiall grace of God aboue all heauens, do vpholde,
guide, and preserue the heauenly bodies, humane nature, di-
uine graces, and Princely rule.

The supercelestiall or not to be seene graces in God, are ve-
ry manifestly knownen by his most wonderfull workes which
he hath done since the making of the world. The said graces
are three, Power, wisdom, and Mercie.

From these three all things spring.

In these three all things stande.

By these three all things are ruled.

Aij.

Power

The Epistle

Power maketh, Wisedome guideth, & Mercie preserueth.
Which three as they be in God after a maner that cānot be
vttered, as saith *Hugo*, so in working they cannot be sundred
(as affirmeth *Athanasius*.)

But that the distinction of the persons may be vnderstood
by the difference of workes.

Power by the mercie doth wisely make.

Wisedome by the power doth mercifully guide.

Mercie by the wisedome doth mightely preserue.

The infinitenesse of creatures doeth declare the power, as
may be noted both in number and greatnesse.

The beautie doth shewe the wisedome by sight, moouing,
shape and qualitie to be perceiued.

And the profitablenesse, the mercie, as maye bee viewed in
that that is delightful, fitte, commodious and necessary.

Also the Celestiall graces or powers in the heauenly man-
sions be three, Motion, Light, Influence.

From these three all things compounded of the foure Ele-
mentes throughe mutuall interchange do growe.

In these three do their actions consiste.

By these three they be all qualited.

Motion ingendreth, Light shapeth and sheweth, Influence
disposeth or qualiteth.

And these three, as they bee in the heauenly bodies after a
maner that dayly may be perceiued (as affirme *Hermes*, *Thales*
and *Aristotle*) so in working they may be deuided (as sheweth
Ptolomeus with the rest of the Astronomers.)

Motion by the influence doth lightly ingender.

Light by the motion doth comely shape or shewe.

Influence by the light doeth notably encline or dispose the
qualities.

The course of the Orbe and Planets running: ebbing and
flowing of waters: Bathes, Springs and Hauens: blowing and
whirling of the windes: ingendring of Comets, blasing Starres
and Meteors: encrease of mineralles, growth of Plants, sense in
beastes,

Dedicatorie.

beasts, and the reason in mankinde, do sufficiently declare the motion.

Consisting in the bodies not ingendred nor corruptible, And in them that be ingendred, and that doe corrupte.

The twinkling of the Starres, glittering of the Sunne, and shining of the Moone, doe shewe the shape in formes produced of substances to be seene.

The qualities, properties, temperatures or operations of things doe notably signifie the influence naturally abiding in the properties of things doing and suffering.

Likewise the graces, faculties or spirites in mankinde be found out by their properties, and deuised by their offices, as teache *Hippocrates, Plato, and Galen*. And they be three, Reason, Courage, and Loue, appetite or desire.

From these three all the actions proceede.

By these three all the powers do worke.

Through these three all the partes do their dueties.

Reason ruleth, Courage defendeth, and Loue mainteineth.

As they are very evidently in mankinde to be iudged by suche as knowe the vse of the parts, and of all others that wisely weygh or consider their operations in their thoughtes and deedes.

Reason by the loue couragiously ruleth.

Courage by the reason lovingly defendeth.

Loue by the courage reasonably mainteineth.

The reasonable or animall spirite proceedeth from the braine, as is perceiued by feeling, sense, and vnderstanding.

The Irascible or courageous from the heart, and is shewed by magnanimitie, glorie and honour.

The appetitive, naturall, or louing, from the lyuer, as maye be knownen by ingendring, longing and feeding.

The two later respecte earthly things subiect to the world, the flesh, and the deuil, and therefore mortall subiecte to corruption.

But the former heavenly euerlasting to possesse ioye or paine.

A. iij.

The Epistle

paine.

4

Fourthly, the Theologicall, Diuine, or Spirituall graces of our moſte chriſtian religion, are very manifeſtlye known by their effectes, and plainly deuided by their operations.

The ſaide graces or vertues be three, Faith, Hope, Charitie. From theſe three all holy religion doth ſpring.

In theſe three al pietie ſtandeth.

By theſe three all good and acceptable deedes before God are maintained.

Faith planteth, Hope watereth, Charitie proſpereth, increaſeth and foſtereth.

And theſe as they be in the Chriſtian minde, as ſaye the Apoſtles *Peter, Paule* and *Iames*, after a maner right heauenly: So in the Catholike doctrine they are laide down for moſt holeſome and ſure foundations, as witneſſe the holy Doctours *Auguſtine, Ciprian*, and *Chriſoſtome*.

Faith by the Charitie doth truſtily water.

Hope by the faith doth charitably proſper, encreaſe and foſter.

Charitie by the hope doth faithfully plante.

The proteſting of the Catholike beliefe, preaching, baptiſme, and receiuing of the bleſſed Communion, doth declare the faith & regeneratiō reſting in newenelle of life, & in forſaking the wicked deedes of the worlde, the fleſhe, and the Diuell.

The imprifonment, perfecution, and death of the Saintes, doeth declare the hope to be ſcene in number of the elect vpon earth, and in the obtayning and conſtant looking for the ioy and life euerlaſting in Heauen.

The aduauncing of the humble and godly, aſiſting of the impotent, lame and needy, and puniſhing of the diſobedient and wicked, declareth the charitie in loue, compaſſiō, and help abiding.

5

Laſtly, in kingly gouernment be alſo three powers, graces, faculties or vertues that prudently be exerciſed according to

echē

Dedicatorie.

each regiment, moſte fitte for euery region, as we maye gather
by *Plato, Aristotle, Tullie, Iuſtinian, Paule, Pansauius, Patricius, Che-*
lidonius, Tigrinus, Caſtilio, &c.

Power, Wiſedome, Iuſtice.

From theſe three all kingdoms are founded.

By theſe all Empires ſtande.

Through theſe each ruler raigneth, as your Maieſtie moſte
wiſely conſidereth, deliuereth and handleth.

Power ruleth, Wiſedome guideth, Iuſtice preſerueth.

Whiche three as they be in gouernment, after a maner that
may very wel be vttered, ſo in offices, miniſtration, and execu-
tion they are very needefully to be deuided, as maye be pro-
ued by the lawes that *Promothens* gaue the Egyprians: that *So-*
lah Solomon gaue the Greekes: that *Moses* gaue the Hebrues:
that *Licurgus* gaue the Lacedemonians: that *Numa Pompilius*
gaue the Romaines: that *Brutus* gaue vnto vs Britons, and
Howell Daſithence to the ſame Welchmen: that Chriſte oure
Redeemer hath giuen to all nations that haue grace to deſire
it.

Power by the iuſtice doth wiſely rule.

Wiſedome by the power doth iuſtly guide.

Iuſtice by the wiſedome doth mightely preſerue.

The Sacred and Canonized Scriptures ſhewe the abſolute
power of Princes, as doth alſo the neede and profite that groweth
of kingly gouernment, with the mightie armies, noble
victories, and glorious triumphes, reſting in the Magnificence
of the Prince, ſubiect to no forreyne power, worthineſſe of the
ſtate, abilitie, number, vſe and loyaltie of the Nobilitie, as well
of the Clergie as of the Laitie, Gentilitie, Commons, Subiects,
Inhabitants and Souldiors.

The high knowledge declareth the excellent wiſedome by
holy Religion chiefly declared, as doe Phiſicke, Law, Science,
Artes, Counſels, Statutes, Decrees, Leagues, Miniſtration, and
Traffiques. And the Equitie the Iuſtice, as is beſte perceyued
by

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by defending of the faith, the auntient and catholike religion, assisting of the sicke and feeble, releueing of the oppressed, and in giuing to euery one his own, first to God that is Gods, to *Cesar* that is *Cesars*, and in doing to oure neighbour as wee would be done vnto.

And as the graces of the Deitie of the Trinitie are contayned withoute limitation in one godhead.

The Celestiall answerable to euerye Theoricall mansion.

And the Humaine according to the more and the lesse in euerye manhoode: So are the Theologicall vertues practised in the actions and deedes of euery of the electe.

And the Kingly in the Christian rule and healthy education alone.

Of the whiche healthie preservation and Christian education, after I had deliberately considered of the profite as well as of my duetie, if suche a treatie were deuised, agreeable no lesse to the holy Writ in ech part, than to Philosophie and Phisike in euery pointe, profitable for the preservation as well of the healthie body, as beneficiall to the guiding of the perfite and godly minde: I deemed then so meete for none as for youre highnesse the defence and protection, bycause there is no Prince to whome God hath giuen the title of *Defender of the Faith*: And besides that, that he hath yet in our dayes (as of old) dealt so gratioously and bountifully withall, as to endue with full and absolute power and rule, for the bodily and ghostly direction and preservation ouer both Ecclesiasticall and Temporall causes, as youre inuincible Maiestie alone.

And this preservation *Horace* willeth vs earnestly to praye for, that in a body sound, a healthie spirite may be found.

Alexander likewise sheweth, that health of all things is the beste.

Plamides the Philosopher, affirmeth the same more earnestlye, for it is no life, saith he, excepte we liue in heath.

Diuine *Plato* also testifieth suche a *Sympathia* to be betwene the bodye and the soule, that if either exceede the meane, the one

Dedicatorie.

one suffereth with the other.

Galen Prince of Physitions teacheth, that if the minde bee troubled, it affecteth the whole body, and contrarily.

The wisest of the Hebrues writeth, that there is no profite about the profite of the health of the body.

Paul the Apostle of vs the Gentiles, plainly proueth, such a consent, fellowship and sufferaunce to be betwene the body and the mind, that if the soule yeelde to the vices of the body, that they shall feeble the griefes and punishment thereof, not only in this mortal life both together, but also in the euerglasting life to come.

Saint *Jerome* that reuerend Doctor and holy Father auoucheth, that ouer-much weakenesse of the body doth quaille the force of the minde, and maketh the sharpenesse of the witte to wither and vanishe.

Gregorius Magnus, (that I may conclude as briefly and effectually as I can, althoughe not so compendious and eloquent as I woulde) writeth, that they that be sounde and whole, be admonished that they keepe this health of their bodies, and practise it to the health of the soule: whose holesome counsell I do thinke good to folow herein, and the same in sorte to deliuer to this fraile age, as wel diuinely and Philosophically, as Physically, for all ages immediately and mediately:

That the graces of the Deitie maye the more earnestly bee desired, dreaded and serued:

The Celestiall or Heauenly to Gods glory, and our profite the wiselier foreseene, considered, applied, and preuented:

The Humaine rightlier vnderstoode, vsed, and preserued:

The Vertues diuine more exercised, & the powers of christian Regiment of euery subiect the willinglier obeyed: and such as the Libertines, and disobedient persons as contemne the lawes of God and your Maiestie, maye be speedily stayed and reformed.

Whereof there wil be no doubt, if the things naturall, perfectly obtayned in the reasonable body, bee rightly handled, knownen,

The Epistle

known and ordered.

2 The things according to nature well vsed, kepte and pra-
ctised.

3 The things annexed to nature not sleightly weyghed.

4 The things not natural, orderly applied, receiued and mi-
nistred.

5 The bringing vp answerable to eche temperature, calling,
state and condition in Vnitie and holy Religion.

6 And the Politicall lawes and meanes of al Kingly and ab-
solute Rule vnder your highnesse seuerely with al equitie ex-
ecuted in this discourse answerable to the other ages to be de-
sciphered.

And therefore vnto your most mightie maiestie (according
to my loyaltie) do I mosste humbly and faithfully consecrate
these Princely principles, with all the buildings therevpon
erected, bycause that in the opinion of eche godly wight, not
onely the aforesaide benefites abounde in your Maiestie as in
a graine yarde: but also that your highnesse right godly and
learnedly can iudge of these things, and therewith hath a most
earnest, princely, prudent, and puissant regarde, motherly
care, and louing liking towards all your loyall and liege sub-
iectes, and all other of the householde of Faith, that they may
be so defended, maintained, fedde and instructed, in these your
mosste blessed and happye dayes, that for euer hereafter they
maye rightly glorifie God, ductiffully serue their Prince, and
liue in al health, peace, vnity, loue & welth one with another.

The Science or Doctrine of this firste Booke, work, or age,
as it is termed of the Greekes not farre amisse, *Pardetrophia*: So
I entitle it, not altogether improperly, *The Arte and Science
of preseruing Bodie and Soule*. Which verily had in the middle
quailed (although diuerse noble personages, honourable Pa-
stors, learned Doctors, and worthy parentes dyd stil instan-
tly vrge and continually pricke me forward) if the great good-
nesse in your Maiestie alone tried daily toward all suche as set
forth the glory of God, serue your highnesse, & that benefite
yours

Dedicatorie.

your people, did not alwayes put me in sure hope to take it in good worth.

For this kinde of framed foundation first laide once sure against all assaultes, and giuen into your moste sacred hands, is the greatest care (if I bee not deceiued) and youre Emperiall Maiestie do accept this new Peere in good parte, and do giue it your gracious safe conduct for a guide, that it may the willingly be embraced of all your beloued subiects & people of God, it shal not only giue me abilitie, courage, and countenance to performe the rest that I go about, but also shal provoke diuers others to doe many thinges (farre exceeding my wit or cunning) not to be battered, suncke or ouerwhelmed in your diuine name, and for the weale publique: Which peradventure may make more healthie, more godly, and of longer life your people, with their posteritie, and more acceptable, and more beloued eche to other, and more seruiceable to your highnesse, to their Country, vnto their parentes, and vnto themselves.

Long I beseech God the giuer of all rule in al royaltie may your Maiestie liue.

Many prosperous yeares Iesus Christe the wisdom of the father, grant your highnesse ouer vs to raigne in al blessednes.

Alwaies the mercy & loue of God the holy ghost, defende, guide, & accompanie your excellēt Maiestie in all your affaires.

The very maintainer, rewarder, and aduauncer of euery grace, gift and commendable Vertue.

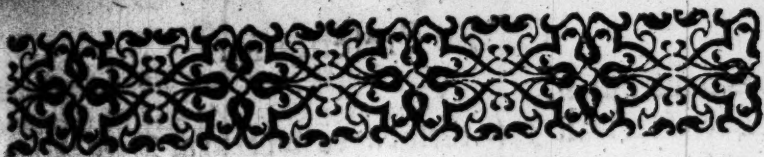
The paterne of al Power, Wisdom, and Iustice.

And the sampler of al godlinesse, mercie, and quietnesse.

*Your highnesse most faithfull and obedient
subiecte, JOHN IONES.*

Faultes escaped in the Printing in
the absence of the Author, the
Copy beyng in many places
obscure.

<i>Page.</i>	<i>Line.</i>	<i>Fault.</i>	<i>Correction.</i>
<i>Sect. 1. Page. 10.</i>	30	bould	bloud.
<i>Sectio. 2. Page. 1.</i>	17	Bathsayd	Bathes Ayde.
31	11	noted	notes.
33	14	defined	desired.
39	16	enimies	himmes.
45	12	summing	fining.
49	14	beds	besides.
<i>eadem.</i>	27	Montuus	Montanus.
51	22	which	with.
84	9	Grimbald	Grimald.
88	33		reade shall be.
101	2		reade and toze of grace.
105	26		reade knowing as he. &c.
107	10	seare	Pharao.
<i>ibid.</i>	31		read with a ful wind. &c.
113	18	daedes	endes.
115	31	the	then.
116	12		read vehement opinion.
117	3	vanities	rashnesse.
<i>ibid.</i>	5		omit the.



The Arte and Science of preserving Bodie and Soule in all Health, Wilsdome and Catho- lique Religion.

Liber Primus.

Sectio Prima.

CHAP. I.

What writers ought to consider, and wherfore the Author
hath made this worke.



Onsideringe with
my selfe, howe necessarie it is
(after the iudgement of right
reason, dayly experience, and
common knowlege of al lear-
ned writers) for him that wil
deliuer anye preceptes or do-
ctrine available to this lear-
ned, expert, and cunning age,
principallye to weighe toge-
ther it be possible, profita-
ble, and plaine, whiche he
teacheth, or no, and that otherwise it is but labor lost, de-
luding of the studious, and a very deceiuing of the time: by
cause of impossible things there is no abilitie, of unprof-
table no gaine, of riddles, Sophismes, and Oracles, but everis
mans

mans construction.

*De vanitate
scientiarum.*

Wherefore least I, in these dayes wherin al Artes abound, might seme to take in hande the like, to teach impossibilities, to allow things unprofitable, and to commend impostures, as Cornelius Agrippa hath done verie vaine-ly, other obscure-ly, and some fantastical-ly, besides other some that seme to write as they knowe in their proper tong Englishe, and yet their termes must be altogether forsooth in Latin and Greeke, or in some other foraine speech, as though our language could not comprehend so muche as their freshe wittes can discourse, or that truth cannot be deliuered but in vnknown words and termes far set, clean contrarie not onely to the iudgemente of our Elders, but also to the beste of oure dayes, as in the skillfull workes of oure countrey menne, Chaucer, Gowre, Surrey, Cheeke, Chaloner, Recorde, Phaire, Wilton, Iewel, Dee, Digs, Fox, Holenshead &c. is apparante. So that as far forth as my learning and leasure will serue mee, I do take this way: I doe laye the best approued reasons, principles: grounds that I can gather, following the example of the *Ver*, out of euery floure answerable to al vertues, subiect to our common phrase or talke, for my rules: dayly experience, for my p[ro]se: and lawfull authoritie, for my warrant.

*Phil. de doct.
Christ. cap. 4.*

And although the high knowledge of Philosophie, of many hable wits and vniuerne, is rather had in contempt vniuersally, than commended as it ought lawfully, I haue notwithstanding chosen some of the wisest sayings of sundrye of the beste scates, as I haue condemned diuerse others of the worst, according to the counsel of Saint Augustine, that most famous diuine, who willet, that whatsoeuer is true and appertinent to our faith, that we ought not to feare it, but to chalenge it for our owne, from them which are no right owners thereof: that if ordinarie meanes, iuste lawes, wise counsels, and holy decrees, nor the heauely doctrine, the blessed word, may not restraine vs from vice, from sinne, nor perswade vs to pre-

serue:

of Bodie and Soule.

3 Sectio. 1.

true both bodie and Soule, wherein all felicitie consisteth, as Montanus affirmeth, agreeable to al diuine instructions: that yet at the least, the very Infidels and Paganes following onely the mo:all vertues, may admonish vs to refraine from disobedient & wicked waies, & to forsee both the one and the other when as we loke into their vertues boyde of spiritual grace, & to finde them to surmount ours that be borne vnder it, & that in baptisme haue promised to renounce al wickednesse, & to embrace al our liues long y fruits of y spirit, the deeds of grace.

But because the duties appertayning to Soule and Bodie of eache age, state, and condition, shall be prosecuted in this and the ages following. I will presently (according to the reuerende rule of Whisicke,) shew what kinde of soule is best to provide for infants, that younglings endued with the humane graces of spirites, the naturall, viz. *Loue. Courage. Reason.* and animall actions, vertues, powers, or offices may haue those kept in them healthly, as also be instructed in all the other mentioned in the Epistle, naturally, christianly, and ciuilly. For vnlesse we handle first the naturall dyet, & political discipline mete for infants, howe shall we orderly come to the rest of our intent. For this is certain, y vnlesse there be a like additiō added to y naturall parts answerable to every age, as Galē most excellently argueth, in stead of that which wasteth daily fro the (as in my discourse of growing & liuing things, I haue partly shewed,) & a framing of y mind in al godly knowledge & holy religio, by instruction: neither can there be a sound bodie long kept, nor at al a vertuous & religious soule sound, except it be by inspiratiō. By reason wherof, I do thinke best that the one & the other be (as soone as may be) put in vze. The wholesome nourishmēt for the healthie bodie conuenient from y berpe birth, & the ordinarie instruction for the witting minde, from the first perseuerance or vnderstanding. And this doubtlesse in all such as are perfectly endued with the things *Natural things.* twall expessed in the tenth Chapter of this worke, shall the *Not naturall* better be preserved, if the things not naturall, as ayre, meate *things.*

W. I.

and

and drinke, sleepe and watch, labour and rest, emptinesse and fulnesse, and affections of the minde be wel considered, proportioned, and duely vsed.

Things according to nature.

Things annexed to nature.

And the things according to nature, as health, the cause of health, the effect of health, strength, custome, and complexion, be in \hat{p} chosen course, in habite, as wel as in the Infant, with the things annexed to nature, as colour, case, time, age, region, nature, sickness, dyet, arte, and times mutation regarded, as in soyte following shall be shewed in Sections denised.

The first tendeth to all things in a course requisite.

The seconde, howe children euerye waye are to be ordered.

The third, of their education, catholike religion, wisdom, obedience, and trades, wherein infants, yea al Christians ought to be instructed, more large perhaps than this first age requireth, and more intricate, leaste the rest of the other thus be left unfinished, in stead of an Epitome, it is thus handled, by the authoritie (at the least) of 300. Authours, and soytb of 300. bookes, although far byteler and obscurer, than in the is to be declared, if I shall finde this friendly fauoured, and the other hartily required. Emanuel.

CHAP. II.

Howe the Nurse must be chosen, and which is beste.

Lib de Dieta.
De san. in.
lib. 14.

De cura de vale.
De infant.

How the
Nurses must
be chosen.



The Nurse that must be gotten, shall be chosen, as sayth Hippocrates, Galē, Aetius, Montanus, and Mokerus, according to the temperature of the babe. For if the childe shall be of a per-
fite constitution, it must be kept by the like, or be amended by the contrarie, according to that principle which teacheth, that \hat{p} healthy are to be kept by the like

like the unhealthy with unlike.

Hence many wise men, as well as Galen, Platarch, and Plinie, have iudged the mothers milke best for every one. And agreeable it is to reason, that that which in the healthy wombe bred it by the navill, after the safe deliverte being translated to the stone sound pappes should best nourish it by the mouth, as Quinchian, Chrysippus, and Fauonius further.

*Lib. 1. de. fa. m.
Nat. hist. li. de edas
infan. m. libel. de
Amore proli.
Gelinus 2. in notis
astic.*

Nevertheless, by reason of weakenesse, sicknesse, lacke of milke, travell, or being againe quickly with childe, the mothers as well of Princes, Noble and worshipfull children, as of the Merchants & Commoners, cannot, or ought alwaies, (although they wold never so wisely) nurse their Babes themselves in England, let Sir Thomas Moore affirme it to be neuer so vsuall with every dame in *Vtopia*.

Wherefore
Nurses are
gotten.

It shall therefore be best for suche as can not Nurse their children themselves, to follow Actius counsell in the choyce, who greatly commendeth for a Nurse, such a woman as hath brought forth not only one, but two or three children alive and sound, through sucking of hir own breasts indured with tyme and sound fleshe, whose bodie shal be neither over fat, nor over leane, as sayth Aegeneia, but betwene both, for the meane, without doubt, in all things is best, seeing that the over slender betwixt that chollic or melancholic doth abounde, and the over fatte regne, and stymie humours, as all learned Physiti-ans affirme, through the one made over wayward & angry, through the other over sluggish and drowsie.

*Lib. 2. de. Prole.
Lib. 14.*

Lib. 2.

CHAP. III.

Of the age, fauour, and manners of the Nurse.



The age of the Nurse shall be betwene three and twentie and three and thirtie, as in these dayes of best perfection of strength, although Galen in his time did account the yeares of state Acme, to be

The age of
the Nurse.

Axpe.

B. 115.

Luc

five and thirtie.

Lib. 1. de inf.
2. Art. Par.

The Purles face shall be ful of lanour, & comely coloured, as willeth Eucarius, and therewith faire, broade breasted, and wel necht, as sayeth Galen, without gogle eyes oꝝ loking a quint say 3, as she that is not separated from goodnesse.

Lib. 1.
Teg.

For as the Hebrewes do affirme, Thou signifieth as wel faire as god, as Tego doth in our own tōg, the Brittish oꝝ Welch.

Lib. 4.
Lib. 5. de reg.
de. 4. su. va.

So that good inclination for the mosse parte is not naturallie, severed from fairenesse, nor naturall betwix from goodnesse, as affirmeth Casilio, to the Courtier, and Olorius to the Prince of Portugall: for this beautie and comelinesse which (as Galen teacheth) doth not consist in only hewe oꝝ colour, but in proportion and favour, doeth shew (as sayth Hugo, and Bishop Curtes,) a speciall care in the maker, profitable soure waies, for needefulnesse, comodiousnesse, conuenientnesse, and delightfomnesse.

Intrafl. de opere
tri. diurnu.

But the same to fauine and further with painting, as some doth, is to be taken for a vaine and wanton pride (as writeth Moore,) & is a token (as sheweth Saint Ciprian) of the colour and shap they shall be of in hell, although it be so vaine as substance Medea the vse, as writeth Polidor Virgil. Hence Pe-riander willeth, that we prayse the natural faire.

Lib. 2. de Propia.
Lib. 3. de Inueng. 1
ecclii.

And Menander highly extollet them, in this wise: Oh how delectable is simple fairenesse ioynd with a righte wise and lowly minde, with vertue saith Sirach, & with godlinesse saith Salomon. But they that be of lostie lokes, counterfeyt, & hard fauoured, for the most part be high minded, stubbozne and ungracions, as writeth Indagines, by p-authoritie (as I take it) of the sacred letters, as well as by the knowledge of Philosophie and Whisicke, because the minde, as (affirmeth Plato and Galen,) doth agree with the bodie, as the bodie with the minde, as Rasis, Calsius, and Hesus testifie. By Vaseus approued in Parta the monstrous king that he conquered in China, which was no lesse froward than he was deformed, surry where too often tried. The passions, maners and behauiours of the Purse, & that she hath ben brought vp with all,

Cap. 32.
Cap. 4. ecclii.
How to know
a frowarde
person.
Sirac. 15.
Art. Ph. fog. in
timeo. in car.
3. art. part.
De fat. for.
Lib. quot
Am. Q.

all, diligently to be noted and learned, before she be enter-
tained, for they be arguments of good and euill temperature,
as well as the shape of the bodie, as Hecilius writeth. But if
she shall obtaine a meane temperature, in the simple partes, arguments of
time, flesh, vaines, sinowes, choydes, panicles, bones, mar-
row, and right soule in the instrumentals, that shall be best,
as Galen teacheth.

And these qualities are likewise best, that shall be meane,
betwixt rash and sober, quicke and slowe, cruel and pitiful,
angry and patient, bolde and feareful, prone and vnprone to
gambles (as sayth Hecilius and Placotomus:) the farther any
shall decline from this, the worse is their temperature: and ac-
cording to the nature of the soule wil be muche inclined that
which is nourished; as Aristotle, Galen and Montuus shewe,
and as folowing (by example) shall be proued.

CHAP. IIII.

How to knowe the temperature of the Nurse and milke.

The milke therfore must be temperate, (as it
will, if the Nurse be of a good complexion, ripe
yeares, and therewith healthie:) as that which
in taste shall be swete, in smell pleasaunt, in co-
lour white, in substance meane betwixt thicke
and thin, as Galen, Auicenn and Aetius teache: contrarily
that which is euill, is eyther thicke and chesie, or watry and
whorpy, or blew & leadie, or in taste sowre, harsh, rough, salte,
bitter or sharpe, or of some other euill qualitie of these com-
pounded, or in smell vngreatful: Yet Aristotle seemeth to praise
the milke that is blew, before that which is white: but true-
ly I thinke he ment then of some particular people and place,
as Phine doth of the Cretes that serde in the countrey of Pon-
nus, vppon the bankes that the riuer *Aflaris* doth ouer-
flowe, where they do giue blacke milke, as Gauodentius testifieth.

milke

2. de Alimentis.
3. Primi.

1. Top.

Libro. 4.

3. Primi.
Ca. de elig. nut.

Pri. de v. part.

Milke after birth is most thinne, as Galen declareth, and is therefore then wholesome, and of Auicenn wholly discomended: but after in processe of time it waxeth moze thicke, so that it is better: for of contraries we haue one and the same doctrine, as Aristotle affirmeth, & reason sheweth. The milke (as saith Actius) is not to be takē of þe infant before the fourth day, nay not vntill two moneths after hir deliuerie, as affirmeth Auicenn, vnto whō Gordonius doth consent, whose iudgements herein I do not allowe. For then nature should same frustrate, whiche all Philosophie is against: for nature doeth nothing in vaine, as the Philosophers affirme: neyther is she taught of any as the Prince of Philosophies proueth. And the sacred letter sheweth, that God doth al things for the best. And certaine it is, that as soone as the Babe is bozne, it cometh to sucke, and wil take the pappe seately into his preatye mouth, where neuer any thing entred before, and wil readily also swallow the mylke downe.

CHAP. V.

Why Nurles are to be chaunged: howe wise men wey of writers: that Monarkes haue bene marred by Nurles: and Princes by euill parents deprauid.

Causes to
chaunge the
Nurle.



The Nurle if by any chaunce she happen to fall sicke, or to take any infection, or to be given to drinke, or anye other intollerable vice, must be forthwith avoided, and another Nurle presently gotten, least the childe sucke vpper sickness and wickednesse with the milke, as old Hippocrates proueth: whereof none neede to doubt, for as muche as you may as well suppose that the propercie and nature of the milke is of power to chaunge and

of Bodie and Soule.

9 *sessio. 1.*

and after the disposition of the Infant, as the seede is of power to fashion the minde and bodie, as Propertius, Horace, and Mantuan shew, as I haue partelye made enident in my discourse, of the beginning of all growing and liuing things, but more plainly as followeth. Yet to offend any I would be loth, to please all I can not: the godly, wise, or learned, I doubt not, bycause that to wise menne in the enterprizing of greate things it is ynoughe to putte forwarde a well willing purpose.

That the milke can alter y nature of y suckling as wel as the seede.
Lib. 3. eleg. Car lib. 4. Lib. 1. Siluorum.
Whom the author conuerteth to please.

Lampridius writeth, that Titus sonne to Vaspasian, by reason that he suckt a woman of a sickely state, was himselfe of a sickelie nature all his life. Dyon likewise the Græke, testifieth, that the incredible crueltie that was in Caligula, of Monarches the monster, issued from Pryscilla his Nurse, who was of such a barbarous nature, that she delighted in licking of blood. Also in y life of Tiberius, it appeareth that his great drunkenesse came through his Nurse and hir education, who as she was greatly giuen to drinke, so would she giue soppes in wine to hir suckling, which after it came to yeares, neuer left hir conditions. A thing passing all wonders, that neyther the magnificence of his Empire, the secreete counsaile of the most prudent Senate of the worlde, nor the persuation of the sagest Philosophers of his time, might restraine it during all his life.

Emperours depaured through Nursing.
Titus.
Lib. 2.
Cæsar.
Caligula.
Tiberian.

No counsel can perswade the wicked.

And this is tried not only in mankinde yet dayly, but also in brute beastes. For the whelpes are strong & swift, although fearefull, that sucke a Doe: as contrarily, strong and bolde, which sucke y the Wolfe or the Lionesse. Therefore yong Lions and Leopardes (as sayeth Montuus) are tamed with the use of sheepes milke or Goates. But what shall we neede forraine examples, seeing there wanteth not sufficient nearer home: for this I can saye, mine own eyes being witness, better than tenne heare sayes, that in Northwales the seconde yeare of Quene Marie, I did see a Lambe sucke a Goate, and a Wydder an Ewe, by the meanes wherof the one

De tu. va.
How Lions & Leopardes be tamed.

D. was

In Same. was more hearie, the other more woolly. The same Macrobius affirmeth to haue seene. So that it is clearer thā midday, that eche creature sucketh with the milke some properties of the Damme.

Caucasus as p
Cosmograp
phers affirme
is a mountaine
deuoiding in
the middell
great Asia,
the which be-
ginneeth in
India, and en-
derh in Scythia.
Lib. 7.

The Poet sheweth the like in these rude wordes or verses, but not so large and learnedly as they be in the Latine.

No Goddesse was thy mother deere,
the authour of thy kinde:
Not *Dardan* was, but *Caucasus*,
the Tigris meate did finde.

Good counsell
to mothers.

Here Virgil (you perceyue) wisely hath relation as wel to the parents as to the feeding or nursing: of Rainolds I wrote not why omitted, unless he thought it auailed them not, the admonition whiche I thinke good to remember: and that they vse themselves wel at all times, during the time of procreation, bearing in the womb, and nursing, & especially the mothers: for to what a prouerbe is it growen with vs at home, that that which is bred in the boane will neuer out of the fleshe: as with the antient Grekes a farre of:

Κακὸν καὶ κακὸν κακὸν αἶμα.

A prouerb to
often true.

An euill birde, an euill egge.

A strange
scandale.

In fine Faustine the Romaine inheretrix, and wife to Marcus Aurelius Antonius one of the worthiest Emperours, (as sayeth Lawne,) that euer bare Scepter, to wel verified, who not being contented with the loue of his lawfull & louing mate, like a raunging rigge, serued his fickle fancie and outrageous longing lust with a suddenly royster, a fencer, which although after by the aduice of his most learned and noble counsel was quenched through the unknown drinking of his most liuely blood (as Iulius Capit. writeth,) yet his son Comodus folowed the two euill natures or qualities (as Eutropius testifieth) for in blood & in all vice he excelled, & dayly delighted more in the company of facing fencers, roysting ruffians, and roging rabels, than in worthy counsellors, valiaunt champions, or

In v. Comod.

the Philosophers: so that it seemeth manifest, that the parents passions and properties, were transported, grafted and increased in the child; as it augmented before it had sucked any milk.

CHAP. VI.

Of the best milke and what Teates be good, and which both grieue and deforme the child, & that do cause it to be vnquiet.



The milke of that Nurse wil be best, y^e hath brought forth a man child (as sayth Auicen:) but (according to Montanus) that hath brought forth a woman child: but to me it seemeth best for y^e male y^e males milke,

Lib. de tu. fa.

Whole milke meetest.

for y^e female y^e females, for as much as in al things we should follow nature not vitiated, (as Montanus sheweth) & the best not deformed, but of mean bignesse, & white, with faire blew vaines dispersed (as Hippocrates willethe.) Auicen prayseth y^e paps y^e be sound, & meane betwene soft and hard. But I with Aetius, Gordonius & Fallopius, do mislike both the ouer great and ouer small breaſtes together with the pappe heads or nipples. The great because, they haue much milke, and the small because they haue ouer little. Furthermore, through sucking of great breaſtes, the children are made flat or crooked nosed, like to him that god Traiane the Emperour was iocund with, whose words I haue turned into English, as I found them in the Latin.

In cōmen. de sum. medicament. facult. Libr. de uis. puer. Lib. 4. Libr. de decorat. in pract.

what breaſts be both worst and best.

If thou thy iawes dost open wide,

and nose to Sunne do laye:

Then mayst thou tell vs perfitly,

what time 'tis of the day.

Meaning that his long hooked crooked Nose did caste a shadowe upon his teeth like a Dial: by the Nurse to be helped, if he will alwayes when the child sucketh, depresse his breaſte with one finger about the teate and the other underneath.

a note to the Nurse.

D. ij.

More

Of the grief
that ouer
great and o-
little rubbels
causeth.

Howeuer great pappes or teates hurte the gummies, and the small the iawes, bycause that through the one they are constraigned to open the mouth too wide, over-stretchyng the sinewes, causing griefe, muche like to the Trampe: through the other, in that they can not easily of the Infant be catched, making it wide mouthed, ouer wayward and angry, and as I haue often noted, to weepe verie much.

CHAP. VII.

What pleasure children haue in Musicke, and of what force it is to alter the affections: and howe the Nurse muste rule hir passions: and after what sorte luste muste be depressed.

Lib. 2. de faciem.

The force of
Musicks.



The passions, perturbations and affections, must be therefore moderated by Musicke, whereunto they be prone (as testifieth Galen;) by the authoritie of Aesculapius and Hippocrates, being the easiest remedie, doubtlesse, soresene of nature, to appease as wel such froward fittes of children, as melancholie passions, or amorous affections of the elder persons, as by the sacred letters, learned writers, and dayly experience is proued. For Saule to repress the furie of that melancholie spirit, heard very often Dauids melodie.

Noble mus-
icians.

Ecclesi. 3.2

Agamemnon also going to warre againste the Troianes our auncestours, doubting the chastitie of his wife Clitemnestra, left hir in the garde of an excellent Harper, who when he sawe hir prone to amorous toyes, mitigated hir burning heat by the sweetenesse of his instrument, in such sorte as Aegisthus could not obtaine his desire, before he had slaine the sayd Musitian. Pythagoras by the perfection of his Arte quenched so the lusting minde of a ragious yong man, that within fewe dayes

he made him chaff. What neede many wordes of a matter so
evident, Orpheus, Emphion, Ampedocles, Terpander, and
Metimeus, by this meanes healed many sicke, and mitigated
the loue of sundry (as Lawne testifieth.)

And therfore, to be short, the wise man willethe musike not
to be letted.

Also the puissant princes and valiaunt Captaines as well
in Campe as fortreffe, skirmishes and battels, to animate
their people do vse it: and the labourers, tillers, and Carters
in fieelde and high wayes, to encourage their cattell, whistle
and pipe it. Whereupon the best Purues, but especially the
trim and skilfull Welch women, doe vse to sing some pray
sonets, wherewith their copious tong is plentifully stored
of diuerse pretie tunes and pleasaunt ditties, that the children
disquieted might be brought to rest: but translated neuer so
well, they want their grace in Englishe, for lacke of proper
words: so that I will omit them, as I wishe they would they
laicimous Dymes, wanton Lullies, and amorous Englis. And
I wil shew some of Pontanus, rather for the manner, than the
gile of the matter.

By Musike
man & beaste
are comforted.

all that ent
seth to vice
is to be abo
used.

What Babe is this? to hide thy pappes,

o Sis make no delaye,

Oh couer them and hide them, he
would snatch thy dugges away.

Come hither Tommie pretie boy,
he maketh haste, come you,

It is thine owne, take in thy mouth,
and thou sir sucke anew.

Likewise if the Purse, when any light affections may hap
pen to annoy her, do vse to represse them by this means, sing
ing also of Psalmes (so gretly commended of Clemens Alex
andrinus, Basilus, Eusebius, and Bernarde, and of Sternold and
Hopkins, into English verse of metre right godly & cuning
ly handled, she shal do wisely: or other such vertuous & seeme

A good way
to auoyt vns
godly affecti
ons.

Lib. 2. Peda. sup.
Psal.
Lib. 2. de prep.
cu. in Epist. ad
Cord.

*1. de mu. fa.**3. Art. part.**1. de Off.**1. Prob. 12. 14.**Lib. 2. ca. 18.**Lib. 7. ca. 36.**Lib. 9. cap. 12.**1. de sensus.**The discor-
modities of
venery in a
Puerle.**In Apho.
De tuenda va.**Lib. de med. nat.**Lib. de pri. 14.*

ly songs, wherein some goodly Distorte, valiant attempt, or no-
ble act is remembred: for all immoderate passions whylest
the yueth sick, must utterly be avoided, & in all other needful-
ly to be eschewed. Bicause (as Halichod affirmeth) it altereth
the spirites and naturall heate, as maye hourly be seene, and
that in the verpe face, (as Tullie testifieth.) For they be redde
which reioyce, pale that be agraye, and they blush that be a-
shamed (as Aphrodizius witnesseth:) and no marvel, for of o-
uer toy Diagoras died, to see his thre sonnes winne the victorie
at Olympus (as Gellius recordeth:) of sorow Rutilius and Le-
pidus (as Plinie writteth:) and for shame y singular Poet Ho-
mer, because he could not aunswere the demaund of a certaine
fisher ma (as Valerius Maximus testifieth.) But of al passio-
ns and actions, the immoderate vse & lascivious lust of Venerie
Gale forbiddeth puerles, for as much as therof a triple damage
may ensue, as either the moneths to be prouoked, or else the
milke to change his goodnesse into worse, or if she conceiue,
the best of the blood to be converted of nature, for the nourish-
ment and vse of that in the wombe, and the reason to be leste
for milke, which is made white throughe the glandulous sub-
stance of the brests, as Hippocrates, Galen, & Auicen proue.
Furthermoze Rabbi Moyse affirmeth, that throughe the
lust of lecherie the bloud is corrupted, and therfore Montuus
counelleth that the desires thereof be repressed with the vse
of Lettuce, consue of water Lillies, & Pigeons eaten, strow-
ing also the bed and chamber with Bzions, and Tutsans (as
Ainatus Lusitanus willetb.)

To make the matter sure, Caius Fabrius the Consul, closed
the Pu. se with his childe in the Temple of the Virgins, (as
Guenara testifieth.) But this I like not so wel of, for as much
as it maye not only change the goodnesse of the milke throughe
ouer much solitarhiesse, but also vnl the spirites.

Chap.

CHAP. VIII.

The definition and distinction of Temperaunce, and of the profit and commendation thereof, with the commoditie that groweth of keeping the fasting dayes, and who liathe bin alwayes tollerated. Of the Theological and Humaine graces, that of the husband as well as of the wife are to be wayed and considered, with the benefit of prayer.



Wherefore I rather commend, that the Purse shall do as it becometh a woman that woulde be fauoured of God and cherished of the godly, in obseruing his duetie to the infant, and charge to be reposed of the parents, which if she doe not knowe how to vse hir selfe & to moderate hir lustes, forthe of this worke

Good coun-
sel to the
Purse.

may easily be sette, Temperaunce alwayes being the guide. And it is defined of the Philosopher, to be an abstinence from inordinate fasting and touching. And of Barnarde with y rest of the schole Doctors, it is thus distinguished, into continencie, sobrietie, and modestie.

Temperaunce
defined.
3. Esth.
Cicero. de finib.
bon & mal.
Lib de florib. de
temp.

The firste consisteth in abstayning from inordinate eating and drinking, whence offences may chiefly grow (if it be not well obserued) to them whome it appertayneth, whether they be whole or sicke, on dayes forbidden or not, two manner of wayes. The one, in offending God and nature, burdening the actions and ingendring lustes (as Stobeus testifieth.) The other, in disobeying of Regiment, wherein also God is displeased, seeing that the power, wisdom and iustice of kings, princes and rulers, is the gouernement of God: they be his presidents, for by me (sayth he) Princes rule, as in the holy volume most plainely and very often is expressed.

Scema. 3.
The regall
graces.
Gouernours
gods lieuten-
nants.
Rom. 13.
Sap. 6.
1 Pet. 2.

Wherby I woulde that some pastours, preachers and mi-
nisters

Lib. 6.
Heavenly spe-
ciall commo-
dities gotten
by keeping of
the fasting
tapes.

A fine kind of
persons not
bound to fast.

The Theo-
rical graces.

Decad. 3.
Fol. 242.

nissers woulde wiselyer wepe, and warne in their Synodes,
Sermons, & parishes, & not to suffer others that haue no licēce,
to preach their inuentiōs contrary to y^e Quēenes proceedings,
as I wish that they in their houses wold obserue, that al other
by them might take example, to kepe Lent, and suche fasting
dayes, as by the lawes of God and men are commaunded, (of
Courtiers and Lawyers better v^{se}d than of some diuines, al-
thoughe the Apostles themselves o^uerdayned Lente, and Tele-
phorus *Quinquagesima*, as Polidor writeth) wherby the bodie,
may be brought obedient to the spirit, y^e soule better maintai-
ned, land encrease more cherished, and the more subiectes be
bred and nourished, with two parties in bre of household diet
saue, the bodie healthlier preserved, and the more people ex-
erced: let some Libertines, bawle belly bodies, neuer so cun-
kingly (hoppe of seare o^r duetie,) colour the cōtrary. Now best
nine sorts of people by lawes haue ben always tollerated as
y^e case hath required, Sick, Soldiers, & Sailors: Infants, Nur-
ses, & women gret longing o^r lying in Childe bed: aged persons,
prisoners, & wayfaring mē, w^{ch} of late they named Pilgrims.
The seconde, from inordinate and vnlawfull tou-
ching o^r venerie, as from coueting of goods vnlawfullye, as
sayth Clemen Alexandrinus, & as in the last Section where
all actual sinnes are exp^{re}ssed, shal be shewed.

The thirde, not only from vnfitting toyes, but also from al
other vnlawfull deedes, be it of seeing, hearing o^r smelling, so
that through this vertue Temperance, the actions inwarde &
outwarde of vs vpon this earth are kepte in their meane, as
the heavenly Sonne through his moving light and influence
in the middle Sphere giueth his meane temperature, y^el-
ding by gods appointment to this lower world with the rest of the
celestiall bodies all flourishing comfort, growth and encrease.
Wherevpon the diuine Doctor Saint Hierome saith: that
he which obserueth Temperance, liueth like a reasonable
creature: but he that doth not, like a brute beast.

And Bulinger sayeth, w^{ch} we liue and leade a temperate
and

In this life, we are utterly bound to heare y^e name of Christ
 with a louing hush and therefore, that feareth god, obeyeth
 his commaundments, or regardeth reason, alwayes to be consi-
 dered, as wel as of the woman. bycause his bodie is subiect to
 the vertuous man, as the sacred Scriptures most diuinely doe
 teach the Homilies instructeth, Peter Lawne handleth, and as
 experience amongst all good Christians sheweth, not seuering
 themselves as it is too commonly practised, but rather louing-
 ly the one to embrace the other, except a lawful and manifeste
 cause, according to the Scriptures, and not liberty do constrain
 it being y^e they be both but one fleshe, & two immortal soules,
 the creatures that be only endued with reason, courage, and
 law, with power, Justice and wisdom, that must abide the
 iust sentence according to their merites, to whom al crea-
 tures as wel heavenly as earthly serue and obeye, as long as
 they be, so long and practise the workes of the spirit, and for-
 sake the wicked workes of the fraile fleshe: as by Tobias it is
 manifestly expressed, and of Paul the chosen Apostle, in the Acts,
 in his Epistles at large declared, which briefly in this last
 part is referred. Prayer not being the least, for through it, as
 the Prophetes, Apostles, and Doctors of the Church doe
 affirme, namely Saint Augustine, S. Ambrose, Saint Ierome, &
 Saint Chrysostome with all other holpe fathers of the prima-
 tive Church as wel as of latter time, as by our goodly and ter-
 rible Homilies and psalms dayly redde therein, appeareth: fleshy
 affections are thereby not only quenched, but also God euen
 our god which guideth al things, is therewith best pleased after
 the phrase of men, as the Scripture doeth by the figure An-
 thropopathia, with Lodowicus Vines, I speak it, and therefore
 shall dayly and nightly be blessed.

The kingly Prophet Dauid hath so tolled it, of diuerse in
 our long deuotione and dutifull ye deuised in their booke of
 flower prayers, & (of all y^e zealous sort highly to be embraced)
 the meditations and selfe talke of Saint Augustine latelie
 translated.

In trac. de dig. mai.

The human graces.

al things sub-
 iect to the
 vertues.

Cap. 4. 5. 6.

Plal. 86.

Isa. 2. 2.

Ierem. 1.

Hebr. 4.

Tim. 2.

Lib. de ver. fid.

cap. de pred.

His John

Conway.

E.

And

2. 4 ph. 20.
Exercise pro-
fitable before
meate.

And so before meate shall exercise, for Hippocrates hath so
willed it, that labour should goe before meate, that the bodie
may be made more pure and cleane: for the uncleane, the more
you nourish them, the more you hurt them.

CHAP. IX.

In what aire exercise should be: of the force thereof: whiche
is best: and how to know it.



Of the force
of the ayre.

Is valliant
travellers
as skilful by
sea and land,
in England
as in any
part of Eu-
rope.

By breeding, bringing up, and exer-
cise, should be in a good ayre, as the child
it selfe must be brought up in, when as
the ayre can more alter the bodie and
spirits, than any nourishment or fode,
as Diodorus Siculus, Consiliator, Mar-
tin Curetz, and Peter Martir of An-
glera affirmeth, seeing that of the mat-
ter of it is breathing (as Galen proueth) which if it shal be
uill or infected, the living creature can not long be sounde (as
Rhasis, Agricola, and Benedictus Victorius testifys,) and as
our valliant travellers finde true in their jaungations to Per-
row, China and Cataya.

Though
custome had
aire doth not
so great hurt.

Hence may be proued that the aire is not so hurtful as some
fudge, especiallly for them that be brought up and accusto-
med thereto, neyther in Hollande, Holdernesse, Runney
marsh, Brint marsh, the Lowes in Lancashire, and hundreds
in Essex. &c. for as muche as in all these and many others that
I name not, as well in foraine soyle as in our owne countrey,
I haue seene as wel sundry olde men, as diuerse healthye and
lusty persons.

When is best
ayre.

The wholesomest ayre as all the Philosophers and Philo-
sophers do affirme, is that that is of pure substance, and that
when the Sunne ariseth doth some what hot, when it setteth
doth some coole (as Mont. declareth) as is affirmed to be in
slemarge,

lib. 4. de aer. & d.

is alway in Irelande, being the very cause of their greates
length and length of life, as a hundred, firescore, seauenscore
years and upwards, as they there enformed me, the seconde
year of the raigne of Quene Mary. And as that learned mā
maister Iohn Chaloner hir highnesse secretarie in Ireland ca
tellie.

Ireland a
goodly and
healthy coun
try.

There be diuerse meanes by whiche the holesomnesse of
the aire and place may be knowen, as be places free from stā
ding waters, and quickly dispatch of the cloudes of the night,
(as Palladius sayeth) and that be likewise from the Sea, (as
Plato sheweth) because that as the Sea of his owne nature is
hotte and stormie, so the inhabitants mindes do alwayes like
to be and so be.

Lib. 1. de re. rust.
Lib. 1. de repub.

Whiche of my selfe to praise or disp:ayse, according to
the nature of places to me so; y most part vniuersally known
throughout all this lande, I thinke not requisite, for sundrye
considerations of the wise easily conicatured.

all the land
wel known of
the authour.

This onely I wish to be noted, as a signe most certaine
of the worthinesse thereof. For if it be good, the dwellers haue
a good colour, they be healthye, constant, well sighted, light of
hearing, of cleare voyce, and quick witted, as in the moste
part of Wales and the Marshes may be perceyued, and as at
the moorthy Castle and towne of Ludlowe I haue ind:

Ludlow an
excellent pro
per towne &
healthful
seate.

Hence Hippocrates found forth that diuerse countreyes did
bring diuerse humours, chaunging the temperatures of me,
so consequently y maners. The same also Galen affirmeth,
into which maye be added forth of Meirula by y authoritie of
Mont. y the pleasant seate, fine building, & clean keeping of y
Cisterie, hath not a little enayled to the benefite of the body &
minde, so that was the onely cause (sayeth he) that the
Athenians were wiser and healthyer than the Thebarres.
All the which most plainly sheweth howe needefully it is to
be considered, as wel for the benefite of the minde, as for the co
moditie of the body, whether ye labour abroad, or rest within.

Lib. de diet. & simp.
C. de regionib.
Lib. quod anim.

De finibus. m.
Why the
Athenians
were healthier
and wiser tha
the Thebarres.

What exercise, trades, labours, artes, and pastimes be good, meete, and profitable, not onely for Nurles but also for many others.



The exercise of labour that the Purse shall be especially of the upper parties (as writeth Aetius) must be meane and moderate, as that that will cause a flourishing colour, but not extreme sweat (as Galen would haue it), least as though too much solennitie the actions of the body and minde might be ouer dulled, so through too much labour the blood might be ouer chased, and so change the grace and goodnesse of the milke into whey.

The exercises that are best, as the weth Plato, Clemens Alexandrinus, Iohannes Romus, & Olorius, is where the minde is exercised with the body, and it may be deuised both into labour and play.

The labours that be both decent and profitable for gentlewomen are these, most meete in my minde, and also in dayly use with many, as spinning of wolle on the greate compasse wheele, and on the rocke or distaffe, where with I would not that any should be so sauntie, as to be offended thereat, (as Scigambis the Queene) and the rest of the Persian Ladies were with Alexander the great (of Quintus Curtius remembred) busying wolle workes, but rather to commend and vse them as an ornament, and benefit of god bestowed vpon our flourishing countrey, in paying all our princely neighbours.

And therefore politike princes of elder time as you may read in Dion, Gordolius, Foxe, and Gracton, caused their own children as well as their household, in place convenient and time vacant of the warlike kind, to worke vpon wolle, that through their example the wolle hand might to their greate and vni-

uersal

What exercise
is best
for gentlewomen

The Persians
that were
noble, dis-
cained to
wool, becau-
se the poynt
of their countrey
consisted in
the wool, as
in Persia
was much
vseful.

versal advantage be entised to do the like.

Which as I haue heard, a most honorable and learned counsellor of late did affirme, that in this lande some time the custom was, when vertue was more practised, and vice lesse vsed, that the Princes daughters did present their parents euerie yeare a tide with linnen and wollen cloth, of their own making, which laudable and profitable trade in the beutifull Ile of Anglesey in Northwales into parne, of euerie woman almost is so cunningly handled dayly in the towne of *Besmaru*, and worthy countrey there abouts, that no Mattin threed is finer or stronger, although the wool in Staple, exceed not the Beabe, vnlesse my memorie fayle me. Not omitting also the *Person*, *Spanish*, or *Italian* working of silks, as spinning, thwisting, weening, sowing, imbroyding, areting, murthering, or a wing, rasing, purling, buttoning, &c. or the French *Walloons*, as the making of *Woolfheads*, *Châlets*, *Stocks*, *Wens*, *Domicks*, &c. for the which exercise *Woolwich* deserueth greate commendations: or the making of fine linnē, as in *Cheshier*, *Lancshier*, *Worshier*, *Wiltshier*, *Warford shiere*, *Salop shiere*, and *Dorrmouth* shiere is vsed. For the which their endeouours, diuerse of our worthy names of late, deserue no lesse prayse than the *Lidian* *Arachine* did of olde, of *Plinie* and *Polidor Virgil* so greatly commended.

E. iij.

Chap.

CHAP. XI.

A distinction of the foure partes of Musicke, and what kinde of dauncing is tollerable. How women ought to be careful in their behauiour. The benefit of exercise, with the best time to vse it.



Thus as you haue hearde what labours are meetest, to whome they appertayn, to kepe them from idlenesse the Purse of all vices: in the sportes, pastimes, and exercises most highly commended ensue.

And as for sportes and pastimes, comely dauncing is most commended, as wel for preserving the healthy spirites, as also for strengthening the sound bodie (as affirmeth Lusitanus and Montuus) furthering the viij. branches of Prudence, as proueth sir Thomas Eliot in his Governour: let the doggish Philosopher Demetrius, with his precise disciples, neuer so brawlingly prate to y contrarie, seeing David had leaued sorts of dancers, as the sacred writte teacheth: Forseeing that the Purse remember (sayth Eliot) the goodnesse of womens natures, which is, to be milde, seareful, gentle, tractable, trustie, of sure remembrance, and shamefast (as Vines affirmeth,) vsing only that kinde of Musicke called Dorios, where neyther desquimtie is practised, nor wantonnesse enticed, but rather these vertues (as sheweth Erasmus and Fuchsius) as prudence, modestie, sobrietie and policie, in War, genets, Vanions, Galiardes, Stargions and Roundes only.

The other thre partes of Musicke (as Lidius, Frigius, and Gonicus) because they sturre too vehement affections, and doe
bying

*De salt.
De tu, va.*

Lib. de regim.

Regl. 6. ca.

Of vertuous
qualities in
women.
What kind
of Musicke
is tollerable,
and what is
not.

In Phil. Lib. 4.

In Epist. 4.

The benefit
of exercise.

Fulgencius, Ydesius, and Desiderius that he sholden. For exercise (say they) is the preserver of mans life, stirrer up of naturall heate, quickner of sleepe nature, consumer of superfluities, strengthner of the parties, death of diseases, banisher of euiles, medicine of the Crachy, the gaine of time, the debte of youth, the cure of age, the helper of health, the vanquisher of sicknesses, and of all balencis and sinne (I may say) the Conquerour, and of appetite the very minister.

When exercise
is best.

The times beste for exercise (as teache Hippocrates, Galen and Auicenn) is when the meat eaten is perfectly digested, whiche you may knowe easily by your urine: for if it shal be cleare like running water, it shal be well in digestion, (as affirmeth Aetius:) if too hight coloured, over cancoored as testifieth Higins, if like Amber, insufficient, as sayth Dodon. Recorde: but if you trauell after or before, the bodie shal be filled with rawe iuyce, or replenished with pale choller (as Galen testifieth.)

Lib. 6. de facu.

Lib. de Rach.

Hence most sort of sicknesses are ingendered as he proueth.

CHAP. XII.

What meates ingender euill iuyce, with an Argument therof.



Meates that ingender euill iuyce are especially of one of these three kindes, as eyther Melancholyke, Flegmaticke, or Cholerike (as testifieth Galen.)

Nevertheless, here might rise a question, whether such grow of the nature of the meat, or of the receiuer (as Fracastorius sayeth,) because Moses sayth that whatsoeuer liueth, is meate for vs, ouerthrowing thereby all Paracelsians. And Galen proueth, that honnye taken of

Lib. de euch &
cachy.In aff. par. gal.
Lib. 3.

Gen. 1. 9.

a cholericke person, doeth ingendze choller, of a flegmaticke
2. de. sa. c. p. 1.
 de alm.

furbermore, we see that Stares feed on Hemlock, and are
 nourished, but mankind poysoned, as was y^e Prince of al *Abi-*
laphets Socrates: wherby we may gather, that euil humors
 be not onlpe growne of the temperature of the meate, but as
 well through the fault of the receyuer. For if the natural acti-
 ons contained vnder the latitude of health, shall overcome y^e
 meate, it is turned into nourishment: as poyson did in Napel-
 through dayly custome, in the Stare, by reason of abūdāce
 of naturall beate, and through want in the Ierusalimites and
 valiant soldiers that serued vnder Nicuesa: in the Indies, and
 them of the lowe Countries, the one sort feeding vpon *Todes,*
curion, and filthie hogges: the other vpon Rattes, *Wice* and
adure: so that where the nature of the receyued doth whollpe
 overcome the receyuer, as it did in Socrates, there it is turned
 into poyson or vnto vnnaturall humours (as Fallopius tea-
 cheth,) if the quantitie be small, or the matter and qualitie not
 exceeding, as it was in the cholericke, of Galen afoze menti-
 oned, by the Bee and the Spider also verifed, the one gathe-
 ring homp, the other sucking out poyson, and that for the of
 one and the same floore.

A reasonable
 aunswere.
Iosep. de bello.
Iudaic.
Pet. Mart.
in Decad.

De simp. med. fact.

CHAP. XIII.

Of the regard that Nurles must haue to their feeding.



The free and ciuill Nurse shall be there-
 fore circumspect that she eate alwayes
 suche meates as will engender good
 blood, and such be they, as are of mean
 substance, neyther too thicke nor too
 thinne, too hard nor too brittle, too clammy
 nor too slipperie, too as Hippocrates, Galē,
 and Oribasius teache.

Pri. de diet.
Lib. de ench.
Pri. cap.

F.

And

Lib. de San. in.

3. de Aliment.

And those also which be of meane temperature, as neyther to hot nor to colde, to moyst nor to drie, to raw nor to parched, to much broyled or fried, taken in due time and order, & voyde of al excesse and contrarie properties, that they maye the better be receyued, altered, and digested (as Iohannes Valuardus testifieth) leaning no corruption in the stomacke, leaste from hence euill humours might be ingendred, causing euyl milke, thogh which (as Galen testifieth) he saw a certain infantes bodie replenished with blcers, as I and other Physitions see daily.

CHAP. XIII.

What meates are most vsually eaten ouer all England, and which be best not only for Nurles and children, but also for al others.

Wholesome
meates.Cap. de ag. 13.
p. 13.

The meates vsual with the nobles, honorable and worshipfull of this our plentifull lande, is breade made of fine wheate flower, neyther to crustie nor to crumme, to mewe nor to scale, to salte nor to solwe, which the Nurles of the noble and worshipfull shal vse with any of these meates following, as the flesh of Hurton, Hong Biefe, Kid, Lamb, Veale, Pigge, Conney, Capon, Rabbet, Turkey, Henne, Chicken, Feasaunt, Partrich, Kalle, Turtlewe, Pigeon, Quot, Dottrel, Snipe, Godwite, Dicken, Poppel, Bitter, Bearon white and gray, Cowin, Partwelp, Plover, Woodcocke, Blackbirde, Thrush, Lurke, and in these all clowne loved fowles, whether they be wilde or tame, excepting Quailles, as well by reason of hidden property, say some, as manifest qualittie say other, wth Mesue. Of fishes, Troupe, Cranes de dulee, Bream, Barble, Chespin, Bearch, Roche, Pike, Biet, Gurnet, Whiting, Smelt, **Paides,**

Wale, Lob, Loch, Sammon, Hole, fresh Ling, or wel wate-
red, all or any of the whiche moderately taken, and at ordina-
ry times, or such other as bath finnes and Scales, ingender
god bloud in any body of sounde estate, as also by Moses to y^e
children of Israel was willed: and so shall drinke of Ale, or
here ale wel brewed, by Hesus and Iohannes Placatomus
mentioned. But *Uine* Plato did utterly forbid the Drakes.

Leuit. 12.
*Lib. de Tuen. 92.
De nat. Cer.*
12. De leg.

Howbeit in my iudgement we may in these cold partes vse
it. And to the Purse at middle of dinner a small draught of
Calcoigne wine is not hurtful. So that she haue a temperate
liver, otherwise I would not at all she should be receyued, and
then it wil turne the nourishment to liuely and pure bloudde,
ingendring most profitable milke for the Infant.

CHAP. XV.

How ware Nurses must be in taking of medicines, that they
marre not themselves & the childe also through aduise of
vnlawful practitioners.

Thus lest we might seeme ouer tedious in y^e choice
and order of a Purse: hir sleepe and watche, soli-
tlenesse and continuensse, must be meane, as it wil
if the premisses be duely obserued, with the consi-
deration of that that followeth. But the sleepe and watche of
the Purse and y^e child, following both together shal be shewed,
as here present we wil expresse, that if she happen at any time
to be ouer solible or ouer coctiue, she shall not without coun-
sel of the learned and expert Physition, send to the Parthicarie
nor take forthwith violett medicines of euery presuming pra-
ctitioner that offereth himself each where, vayne Paracelsian,
tattling dame, and only or named Chirurgion, or Apothicary,
that intrude themselves into this facultie, which of al other,
(as sayth Moses, Tobias, Salomō, Sirach, Mont. Proper. Plinie
and innumerable others) is most noble, learned and excellēt,
euery where now a dayes too common, and too shamefully suf-

as the blind
can iudge no
colours, so
the ignorant
can giue no
counsel.

Gen. 3.8.
Lib. 2.
Lib. 7.

f. 11.
f. 12.

free, not only by the Censures of Whisick, but also of the Prelates, Judges, and Justices: vntlesse there be no accountes to be made of their othes, nor regarde to the princes lawes, destruction of the people, or consideration of the maintenance that to so needefull and worthy men shal ensue, if such blinde bittels, flattering fellows, trotting trulles, and wilful murderers, be permitted not only to robbe the common wealth, flander the arte, and prolong diseases, but also to take the benefite due to suche as therein by our lawe are for their merite worthily admitted, learnedly commenced, and by our Vniuersities approued, and that haue taken their othe to deale iustly therein.

¶ Not for the
Queenes
Maiestie and
his Counsell.

Now for as much as to your Maiestie it is known, and to your most prudent Counsel, I trust in the liuing Lord that for his mercies sake it shall be redressed, as in other Ciuill countreyes it is, with death, banishment, bondage, pillozie or whipping without fauour, seeing that this kinde of deceite is farre worse than cosining, cutpuruing, or roging, for limme and life it destroiet, by obozting, barenng, poysoning, dissembling, and vnskillful dealing, let some vpholde and protect them neuer so much.

¶ 4. 2. 2. 2.

And therefore the Nurse vpon great neede shal take suche medicines when she is bounde to the childe, as we call after Galen, *Benedicta Laxativa*. Tralianus folowing him, vntill shee be whole some clenfers. And when she is ouer lose, such as are easie binders: and these both shal be rather vsed as meates, and of meates slippery and binding, by the aduise of the learned and expert in Whisicke, than by vncorrected drugges and simples, or Apoticarie ingredience, which although perhaps she might wel away withall, yet the Infant doubtlesse may receiue no small hurt, as wel presently as long after to ensue.

CHAP. XVI.

What meates and medicines they bee that in hyr neede
the Nurse may vse safely, to kepe hir solible, or any
others, and also to binde.

The things whiche soften the wombe, and that doe
binde the belly (as Dioscorides, Cornelius Celsus,
Theophrastus, Mathiolus, Amatus, Lusitanus,
Fuchsius, Pineris, Turner, and Dodoneus teache)
are both easiest and safest, moderate walking immediately af-
ter meate, brothes made of fat beale, fat Chikens, fat hens or
jays, or of pong Porke, having in the stufed of these herbes,
Mercurie, Mallowes, Dill, Lettuce, Spinage, Endive, Bu-
gloss, Borage, Pariete, Violets, & iuyce of Damaske Roses
or Citers also in broth, buttermilke, swæte Prunes boyled in
hony & water, sweet Almonde milk drayn with the aforesayd
herbs, & Barly water, Meth likewise or Methcaglin drinke first
& last, whole making I iudge to be better in Colics and the
Parches, than that described by Placatomus. Also Medlars,
Peaches, Cherries, Grapes, Pomgranates, rasins, damaske
apples so they be swæte, butter and breade in the Morning
first and last walking after, not only good for them that be in-
fered with the stone, but also right profitable to preuent it and
the strangury, as is wel proued. Apples roasted and eaten with
a little fenel seed cold at going to bed &c. And of binders these
may be accounted amongst the easiest and safest, pappe of wa-
ter and flour, or of fine starch: or of milke and fine white pa-
per, beaten to powder and made pappe, egges harde roasted, or
boyled harde in red wine or vinegre, meates dyed of nature, &
those rather roasted than boyled, conserue of Quinces, or redde
Roses, Parmelad, Sloes roasted, soure Prunes boyled, taken
afore meate, and last at night, old cheese roasted, Almonds sodd-
ed with honny untill they be blacke, Coriander seede brayed and

ff. 14.

drinke

*Solible
things.
Very good
Methcaglin
made in
Wales but
especially at
Ludlowe.
Demul.*

*In colic and
good remede
against co-
nsumption,
stone, and
strangurie.
Binding
things.*

doth binde the bellie.

We haue here as wel plainly as most bryefely and orderly shewed as much as needefullpe is possible, what regarde is to be had of Nurses, their maners, customes, diet, &c. whiche I hope shall effectually be considered, and thankfully accepted, for as muche as a great part of the healthe, strength & welth of hir and the child, thereon dependeth.

CHAP. xvii.

Of the kindnesse and loue that shoulde be in a Nurse, and of the requiting thereof. A supposition whence often times the strife betwene the childe and the mother doth arise.

That nurses ought to be kind, and parents thankful.

Ubi de Amicit.

A cause supposed of the trouble that oft hapneth betwene the child and the mother, and of certaine objections.

His yet alwayes resteth, that the Nurse be courteous, louing and kinde to hir suckling: for of the good affection of hir foster father and familie, groweth the naturall loue of the childe and his friendes to hir and hers after wards, as in Wales, Cornewall, and Ireland is daily seene, and of Tullie willed: as contrarily many iudgeth (no causes mentioned hindring them of Nursing their owne children, but rather idlenesse, delicacie, or wantonnesse,) that the great and often unkindnesse, disobedience, and vnlawful sutes betwene the child and the mother issueth.

For, to beget the child is no paine to hir, (say they) but pleasure: to conceyne in the womb, than liking power, gods work: and to deliuer it in due time, hir owne safetie, the eternall his prouidence: but to holde and beare it in hir feeble and weake armes, to swaddle it dayly on hir louing lappe, and to giue it sucke with hir owne most tender breastes, I affirme woth Tacitus to be a manifest and undoubted token of absolute kindnesse and friendshippe. For (as Ennius sayth) when is a friend tried but in aduersitie: and who I praye you hath moze neede than the infant, who what through nature, custome, and diet from the birth, can neuer after be vnmindfull nor vnthankful for such motherly trauels, vnlesse he or she be gracelesse?

Section

Sectio Secunda.

CHAP. XVIII.

Of the Babe new borne, endued with the things natural, & what they be. What kinde of women should bee with the sickely wife at hir dangerous traueil. The benefite that some fathers get by their childre crying at the birth. How the infant new borne is to be handled of the Midwife, and what Bath is good for it.



Now therefore we shal proceed to the Babe new born, endued with the things naturall, as clementes, complexion, humours, members, powers, operations, and spirites, in my tables sufficiently defined and devised (as Hypothesis to this presente purpase,) in Bath layd layd, for al them that desire the knowledge of their composition.

whereof map is made.

Let Paracellus with hys sayings neuer so wisely saile to the contrarie, of Erasius so excellently confuted in Latyn, and by Kinder in Englishe, that I neede not to stay thereupon, but to shewe who ought to be at the painfull and dangerous deliuerie, because Key-midwives haue not spoken of it. And that a fewe rather experte and learned women (as my selfe Mollie,) as I hearde of a noble yong Countesse of late, much

Trassus contras-
Paracellus

De part. bcm.

Who ought to be at the birth.
Lib. 1. de infans.

much to be pained, than a rude multitude, giuen eyther to fol-
lie, banqueting, or haunterie, as in the towines of the weaste
countrie is too much bled. But of all other the South partes
of late yeares surpassed.

Howbeit to such as haue long and painefull trauel, manie
are requisite, which in colde and dye women for the mooste
parte happeneth. The infante if it weepe a little, then
(as sayth Auicen) it shal not be vnholefome, nor to many fa-
thers irkesome, but rather ioyfull newes, the case in our co-
mon law is euident. And good if it like a little honny befoze it
sucke after it be bathed or washed.

The crying
of the child
at the birth
profitable.

Lib. de tu. sanita.
de Sani. su.
Cap. 15.

In pract. ca. de
nat. infant.
Rede. 1. 1. 5. ca. 9
Lib. de inter.
affet.

A good Bane
for the Infāt
for diuerse
causes.

How the
child newe
borne is to
be handled.

And in this, sayth Montanus, we differ from our elders, for
we neyther sprinkle them with salte (as Galen and Auicen
willeth, and as by Ezechiel it appeareth) the Helwes bled, nor
spryed on them Spittle leaues, (as Gordonius appointeth.)

But our manerly midwives doe washe them in a Bathe of
warne water, of Clemens Alexander commended for foure
espéciall causes, that is to wit, warmenesse, clenlinesse, helth,
and pleasauntnesse. And of Hippocrates for a great helpe to
growtormnesse, largenesse, and talnesse, Which Bath if it
containe ten partes of running water, and one of new milke
from the ewe, and haue a fewe malowes pitte in befoze it
be set on the fire to boyle, or a little Waller oyle after it be ta-
ken off, when it is but like warme, or the iudgemēt that will
be best, or for lacke of Waller oyle, sweete butter, as some of
the finest sorte forth of Cities and towines do vse. And when
you haue frummed it vp, wipe it with very soft clothes, ayzed,
or through dried. Then strike by the foreheade, or for fronte of
the tower and nupter of Heaue and Sapience, ouerclasping
your handes befoze and behinde upon the rounde heade, trea-
surer of all Science and knowledge. After cleanse the common
Channellaries or purging wayes, as the eyes beholders of
things celestiall, and witnessers of things terrestriall: the
eares triers of tonges and times: the nosegayls clenfers of the
braine, mouers of humors, receiuerers and belliuerers also of
the

the woundes: opening also gentlye the mouth, looking if it be
fir of tong the glorifier of God, tryer of tastes, and Amba-
sador betwene man and man: prouing also if it wil emp-
tie the bodie. When lay it vpon your lappe faire, tender and
frail, placing every limme and ioynt right, for as yet it will
be as pliant as ware for all good forme. And cut not of the na-
ill string, as Ezechiel sayth the Jewes did, but knit it with
a threde fast, and annoint it with oyle of Roses, or sweet but-
ter, and let it fall away of it selfe. Cap 16.

Nowe if you be desirous of a patterne of the finest
shape, as you haue alreadye noted of the beste temperature,
the following is of the beste forme, according to the iudge-
ment of Pothecetus, Plinie, Vitruuius, and Montuus, whom I
followe most of all other, yet not as a translatour, but as a col-
lectour. And by the three dementions Geometrical it is tryed
first, that is by length, breadth, and thicknesse, beginning
first with the heade as the worthiest part, bycause it is the
habernacle and mansion of the immortall soule, of science &
all understanding, and of art before al the artes the inventor,
as witteyth Hippocrates, Plato, and Cicero, vnto whom Galen
subscribes, Clemens Alexandrinus, S. Augustine, Melan-
don, and Vasselius, with Columbus, Fuchsius, Fernelus, Pa-
pillia, Ballinger, and Banisterus, which head, if it agree with
the waste in compasse, as our Prince doth with his subjects
in witt, then it is right. And the face, of which the mirro-
r, containe from the vpper part of the forehead to the lower-
most part of the chin, declarer of fruitfulnessse or barrenesse,
the third part of al the length, it is last. And it is diuided into
three equall portions: that is, from the vppermost part of the
foreheade to the neathermost parte of the browes: from the
neathermost part of the browes, to the neather moste part of
the chellicke. From the neather moste part of the chellicke
thrilles, to the neather moste parte of the chinne.
And whiche portions of the face described, agreeth with the
hande,



In Theatrum mundi.

horne, from the ende of the longer finger to the wyest, and is also the length of the foote.

Hence appeareth the error of Peter Bouassiau, who affirmeth that it containeth but halfe a foote. But as the whole is equall to the face, so parts of the fingers doth agree with the mouth, as namely, the greater bone of the thumbe wyth the mouth wide open, and is equall to the space that is from the neathermost part of the chinne, to the neathermost lippe: and the lesser bone is of measure wyth *Mustaxe*, which is the space betwene the nose ende and the upper lippe, whence the beare groweth, that now a papes is so muche chearished of Galants, and is termed after the Spanishe phrase *Mouchea-rheos*. The greter bone of the long finger is like to the breadth of the forehead. The two lesser are equall to the length of the middle finger.

The length of the nailes are the fourth part of the length of the fingers. And the thumbe agreeth wyth the little finger in length. The other two of like length, but in one whiche the middlemost finger obtayneth the greatest length, as the man in state of best forme here described: although I know seldom founde in this our age, of too untimely coupling, of the height of the foote after the Geometrical foote, consisting of four little handefuls, every handefull of four fingers, containyng in the thinnest halle a wyper of his length, so that you measure him about the breast.

The right part of the length is from the chinne to the top of the crowne of the heade.

The first from the toppe of the breste to the neathermost toe of the feete, and that is the measure and space of the foote.

The fourth from the toppe of the breste, to the toppe of the heade: And that is also the measure of the Cubite and breast.

But

But as much as he of greater stature pleaseth not the Countesse Calisto, as he telleth the Courtiers, by Doctor Clarke in *The Deane* in Latine most excellently translated, as *Clarius* whiche of the arches are of height 7. Cubits, nor I say Dwarfses, Pigmies, Stilpods, whom Homer, Plinie, & Strabo affirme, to fight with Giants. These being in state of greatest growth passe not height two foote and a quarter, neither yet those monsters mentioned of Hippocrates and Iacobus Siluius, that are be gotten in *Asia*, as the Nacrocephali, Phasiani, Monoeculi and Cyclopedij.

To be shorthe, although after the common opinion, the lengthe of euery one of iuste proportion is the bredth his armes stretched abroade betwene the two formost fingers moes: yet it doth not proue that comely greatnesse, defined of Vegetius to be in valiaunt and puissant Souldiours, as by the Page of the late noble Marques of Northampton appeared, and by the proper Grome of the prudente and noble Earle of Suder, that I saue attendaunt vppon his honour at Buckstones, being both according to their stature in eche proportion answerable. So that we conclude, that wyth semely forme muste be hadde a godlye bodye, endued wyth valour to the graces in mankinde answerable, if persons of best constitution and frame they shall bee accounted: when the reasonable Soule is but the Image, (as sayth Hugo) of the mightie creator, as the semelye bodye is the shadowe of a wise minde. All whiche if you seriously marke, you may knowe easlye, not onely this heauenlye Idea, of best nature, shape, and temperature, endued also consequentely alwayes after nature with beste reason, enclined likewise to beste manners, as Hippocrates, Galen, and Auicen doe teach.

For as nature doeth enen make the forme of the bodye more agreeable to the manners of the minde, so also

G. y.

you

*Lib. quod Animus
& visu pars.*

Lib. de art. milit.

In oper. tri. dies.

I knowlege
beneficial for
diuers kinde
of artificers.

you maye iudge hereby of all counterfeites, whether they be
graven, carued, wrought in Arrays, in Embroidry or painted.
A paterne doubtlesse for all suche workemen moste accep-
table, when as aries do but counterfayt nature. And no mar-
uel, although men can do things right maruellous and excel-
lent, yet is there none, no not one, that can compare with gods
working, the everlasting worker, no not althoughe he woulde
excel (as sayth Lawne,) Apelles, Timantis, Pigmalion, Lisip-
pus, Xeuxis, Archites and Albert.

In theas, mmd.

CHAP. XXI.

What deuises some dames vse for forming of their broode.
Of the abuse that old Priests had in Christning, & wher-
in Baptisme consisteth, and how death commeth. Of the
worthinesse of children, with a brieue mention made how
they bee provided for. The causes (as some thinke) why
things be so deare in these dayes.



Once therefore these ouer curious and
daintie Dames, are not vniustlye in
this place to be detected & reproued, &
be not contented with the Lordes do-
ings, that their babes bodies be fra-
med righte answerable to their natu-
rall temperature, healthy, seemely, and
comelye, but they will take his om-
nipotent power, and heauenly office
forth of his most righteous handes, as farre skillfuller, (they
thinke I weene) than his everlasting wisdom, vsing instru-
ments and triches of their owne trifeling and toyish inuenti-
on, as Bzalers, Masses, or hodies, made eyther of paper
boydes, plate, or Cardes, &c. to make them slender, althoughe
by

by nature they be framed rounde and handsome. For know-
ing exceeding gods indignation for so heathenish an action,
may be well expessed of the diuine Prophet Esay, and to be Cap. 3.
abhorred of Christians (sayth Viues,) bycause (as Saint Au-
gustine writeth) it is the worke of the Diuel: neyther holwe
that thereby they shorten their childzens liues, in hindring
as well natures operation by bringing diuerse obstructions
and infirmities to the parts, but also causeth forth most stin-
king breathes, copper faces, redde noses, riuieled skinne, faw-
ne colour, and lesse fruitfulness.

And no maruel, for as Tullie testifieth, to strue against
nature is to strue against God, of the whiche in the ages fol-
lowing shall be further mentioned for the of Democritus and
Plautus, let Cyrus the Persian Monarch & Ethnick prince ne-
uer so greatly commende it. Lib. de Senect.

So that I wil betayne and keepe you no longer from swa-
ling by your Odely and gracious babes in sufficient clothes,
for colde is enimie to growth, whiche made Galen to mislike
the order of the Germanes of those dayes, that used as some
as their infants were borne, to put them, as the Smith doth
hot Iron into cold water, hazarding both the naturall
growth and strength, as he affirmeth. Colde hurts
ful to infants
Pri. de iussu.

The like foolish order I haue seene some of the old Priestes
serue with vs, when they Christened, putting the babe to
the bottome of the fonte, not knowing belike what worthe
Hippocrates sayth, that all sodayne mutations be most daun-
gerous, nor that Baptisme doth not consist in the Element &
abundance of water (as Bonauenture and Bullinger doe
write,) wherein the childe was ouerwhelmed, but in faith and
regeneration, whereby we are borne spiritual a new, as the
Ethiopian was, mentioned in the Actes: and obtayning the
forgiuenesse of sinnes, are adopted the children of God, and
made inheritours of the heauenlye life: as by the doctrine of
the Scripture, and them that were of the primatiue church,

Baptisme
defined.

*In. 4. Mag.
Dist. 1. Quast. 3
Decad. 5.
John. 3.
Rom. 6.
Act. 2. 38.*

Sacraments
witnesses of
the truth.

G. 17.

appea.

appeareth, if Tertullian were one, as if you reade hys woordes you may see. Saint Augustine, Saint Ciprian, Saint Basil, and other the Catholikedivines of our time, condemning all such Heretikes as deny the children of Christians to needs Christning, because they prepare the way to all infidelitie, and to deny original sinne, as this also is easie for all men to know, that if the naturall heate within, shoulde bee overcome of the outward cold, the living creature must needs perishe, whereas of the immoderate use of Clemens death ensueth, as Galen proueth, where he hath both reason and experience, the summe of all natural triall for his warrant, as also in my Preface De

2. de Elementis:

Henceforth therfore I thinke this will be omitted, for, who knowing the extreme folly, great hinderance to the growth, and danger of the deepe ducking, will beare therewith? I thinke verily not a barbarous Heathen, but that he loveth his owne child better, for as Euripides testifieth, to all men their children is their joy, and a worship to their parents (as Salomon saith). And the gifte and heritage that cometh of the Lord, as the princely Prophet David witnesseth.

Prov. 13.

Psalm. 124.

Although the lawfull number whereof well broughte vyppes, (or else as the proverbe is, Better vnborne than vntaught) let no man thinke himselfe the poorer, but rather a greatesse the richer, and the worthier member, forasmuch as only in Isaac alone, all Israel were not only blessed and multiplyed, but all the kindreds of the earth also were sanctified. And by the sacred toyning in the honorable estate of Wickett, so highly in the Scriptures commended, and so cunningly reasoned of Chelidomus Tigurinus, Lodouicus Viues, and Peter Bouastiau, common weales are well and lawfully peopled. Of the Athenians also praused, as both by Plato and Aristotle is verified: although the Romans (as affirmeth Titus Liuius) increased playes to scale away the youth of the Sabians at the first beginning of their state, because they wanted women to encrease

Genes. 28.

Hob. 13.

Lib. 5. de repub.

In Est. 2. 2. 2.

In Decad.

crease

*D. inuen. ser.
Lib. iudic. cap. vlt.*

make their Citizens as Polidorus writeth, as the Beniamites
by the Damopelles that came to daunce in sylo, and the
Assyrians and Babylonians boughte their wiues, whyche as
amongst the Sarazens and Arabians is still practised, but as
terrible marriages, regarding therewith their Idolatries,
as the Spartanes didde them that begatte their men children, as
others Townes of war doth their males therein deliuered, en-
sing them forthwith into wages.

Also the Infants base begotten, are Orphanes of the com-
mon wealth, and of them thorough charitable lawes pro-
vided for. Albeit suche parentes are greatelye to be punished,
that of adultry and fornication make small accompte, as those
also of the poorest commons, that contrary to the antient lawes
marry, that is, befoze the woman bee one and twenty or thye
and twenty, and the man eight and twenty or thirty: and such
also that haue no occupation, trade, mistery, or stocke of tenne
poundes at the leaste, besides in sight and apparell, for their
maintenance in sickness, withoute penyry or beggery of
suffering family. And yet I woulde not that any should think
that I maintaine either Stews or Brothels in Citie, Town,
Tunc, or Countrey, or any other lewdenesse for them that
be single or married, but that I preferre wyth Saint Hiero-
me Virginitie befoze Marriage, especiallye in thys popu-
lous age, inlosse it be whers issue wanteth, and that suche
neither Nature nor Man hath made chaffe, make them-
selues, for the loue of the kingdome of Heauen, whether they
be man or woman, spirituall or tempozall, free or bonde.
and then it sufficientlye appeareth, the greate comfozte, pro-
fite and worthinesse of well ordered and legitimate children:
And no miserye, impouerishment, or wretchednesse to
them that bee able to keepe them, as some myserable
wisers imagine, especiallye of Priestes and Ministers
children, affirming, that in time the number of them will
cause not only dearth and scarcitie, but that it breedeth in the
Church

adulterers &
fornicators
woulde bee
worse puni-
shed than by
the purse or
wearing of a
white Meete.
A needefull
lawe for this
time.

Virginitie
better than
Marriage als
ter Saint
Hierome.

Under ten-
nants railers
of rents.

Ch. 1. de Propia.
Anno Henrich
8. 13.

Church great conuersione alreadye, and burdeneth diuerse
parishes daylye, to be founde in them, that hath no suche fa-
milye, not only of the cleargie, but also of the laitie, the more
pitte. Wherof the p^rouerbe is plaine, that God neuer sente
mouth, but also he sent meat. And doubtlesse this would ney-
ther be so costly, nor so hard for the poore commons to come
by, if rentes were not so raised aboue measure (by vnder Te-
nants alwayes most practised) one man to occupie diuerse
mens livings, trades and misteries, and that of the richest.
And the arable grounde into sheepe pasture so conuerted (as
Moore plainly p^roueth) that although there maye none by
the statute keepe aboue two thousande sheepe, there bee yet
very manie that haue aboue tenne thousande, and that doeth
transporte graine and other victuals when they see gaine wil
growe thereof, although the price do errede the lawe, and all
licence restrained, into foraine realmes: neyther fearing god
that reuengeth the crye of the needie, nor the Prince that bea-
reth the sword of iustice, for the preservation of al hir people,
acording to the commodities of so worthy a countrey by hir
highnesse extended daylye for the maintenance of all hir chil-
dren, in health, wealth, and tranquillitie, as a most vertuous
p^rince, which wayeth more the welfare of hir good subiects,
than the enriching of hir owne coffers, counting the least of
hir liege Babes within the compasse of hir owne familie, a
patterne doubtlesse for al princes to practise continuallye euerie
Christian countrey.

Chap.

CHAP. XXI.

That the childe muste only sucke vntil his former teeth appeare. The office of them. And at what time they commonlye come, with the number and forme that be required. And how the decrease of the teeth sheweth, that the world draweth hastily to an ende.



Be yongling if it be ordered as you haue harde, it shall be time to giue it sucke, which shall only be his nourishment vntil his former teeth be bredde, the first instruments of digestion, and framers of pronounciation, not made by chaunce, happe, or fortune, but by the prouidence of the wisest, euen the

The office of the teeth,

8. Phis. 2. de Vsa part.

daughtie, as Aristotie and Galen affirmeth. To whome the lorde Galen consecrated those his diuine workes of the vse of the parts, as enemies to his euermourning praise and glorie. By that famous cleareke Doctor Smith at his Anatomies so excellently and cunningly described.

Rufus

And these teeth will be brought forth aboute the seauenth month, as Herodotus, Actius, and Montuus do witnesse.

At what age children breede teeth.

Whobest I haue often noted it otherwise, as a yeare first, sometimes thre quarters, sometimes moze, sometimes lesse, sometimes befoze they be born, as Boswels son had of Lowth, Richard the thirde, being vndoubted tokens of the murther and Tyrannie that after in him succeeded, as Moore witnesseth. But the fewer they haue, and the slenderer they be, the shorter of life, as sayth Aristotle. Yet Tranquillus writeth that Augustus Cæsar had but fewe, and those slender & sharp, notwithstanding he liued 76. yeares, whereby we are taught not alwayes to coniecture with the Philosopher by the slenderesse and fewnesse of teeth, short life.

3. 4. Prob. 1

And

Lib. de offib.

The number
of the teeth.a token that
the worlde
draweth nere
to an ende.

And they were in all in his time, as writeth Galen. 32. fir-
teene in euerye iawe, whereof eight be cutters, foure biters,
and twentie grinders. Althoughe sithence experience hath
prooued that some hath hadde but thirtie, other some. 28. 26.
and diuerse that haue bene borne within this fourteene yeres
only 24. But they are not to be numbred whiles the Infante
sucketh, no not untill the second and thirde age in some, as I
haue often marked, as I wishe all woulde consider, howe the
worlde draweth to an ende, and then they shoulde be neuer so
coueously bent, but rather stand in feare of their euil deeds,
for the which they must yelde account at the generall iudge-
ment, where neither esioine, protection or wager of lawe will
be admitted.

CHAP. XXII.

Howe often Infantes shoulde sucke, what heedefulnesse
shoulde bee in the Nurse, aunswerable as the parentes
meane to haue them trayned. And howe for lacke of
cleane keeping of the Babe, Galen espied the vnquiet-
nesse thereof.

Lib. de facibus
De signis facibus
De signis facibusDe signis facibus
The custome
of the
Alborages.
Lib. de nat. Deor.
Lib. de edu. puer.
De pueris.

Vicen thinketh it sufficiente for the
childe to sucke twice or thrice a day at
the most, as affirmeth Montanus, for if
it shall be ouerfilled, it will be y more
sleepy and drouse, the belly wyl swell,
and the urine will be watric like to
gluttons & drunkards ale. And there-
fore Ageneta doth counsell that we be
carefull in giuing any thing againe until it hath consumed that
that it had receiued before. Also Montanus declareth howe
that there be many deceyued in giuing the babe ouer
much milke. And therefore the Alborages had a custome (as
testifieth Bochas, Pulio, and Gueuara, that suche as should be
Priests, might not sucke of the breaſte, but of certaine rodes
that

that pained a iuice like milke, thinking therby as men whol-
lyed by nature, and not by grace. Also that they shoulde not
be so fleshy bent, but rather spirituallye giuen, as it is verpe
likely, if ye respect it without grace or discipline. Yet for
my parte, if any errour shall happen in the quantitie of the
sode and p[ro]p[er]tie, as I confesse it will be harde for anye to
knowe the iuste quantitie and qualitie, I had rather it should
be a little to plentifull for yonglings, than anye thing to
want, and that it should sucke the b[re]ast rather than by anye
meanes be brought by, vnlesse ye meane for some singular
cause to diminish the naturall growth, wisdom, and
strength. So souldiers especiallie that be the verpe rulers &
Triumphe[rs] ouer nations hurtfull, as Vigetius affirmeth,
both B. Rache of late in hys seconde parte of the Alarme to
Englande, and as by the dignities giuen them by Agamem-
non, Alexander, Augustus, Octauian, and Carolus Magnus,
is verified to them that list to reade Darius Phrigius, Trogus
Pompeius, Salust, Iustine, Quintus Curtius, and the Accidents
of memorie. And that to haue a feeble, silly, and sickly bodie, is
taken for an imperfection. And so the worthye gouernour of
Bullen in my tyme there accounted it, not suffering dwarfes
to enter into wages, as I wishe that children that haue their
natural actions mosse strong, so to be preserved that to all v[er]ses
they might be mosse meete, for by the actions, is ministred
not onelye desirynge, keeping, altering and expelling, or
being ministred, ingend[er]eth, nourisheth and feedeth, as Ga-
len sheweth with all other learned in Physicke: but also
the bodie is better habited, and the mynde moze per-
fected.

And wherby the p[ar]t of the doe as they boughte dutifully
to be by charge, that beste appoynte this quantitie of
milke, as all other things in order, the tymes of sleepe, of
changing the clothes, laying in the cradle, not to hardly swad-
dle, of taking by, &c.

Observing

Valiant soules
dies are to
be hono[re]d, &
not contēd.

Sir Iohn Fris-
gis Lo[rd]e
Shandoye

Observing alwayes a meane in every thing, with a good custome and grace, in all these and such like, with great regard of the cleane keeping of the bed, Purserie, and apparell. For, as Galen declareth, he sawe a certaine child greatly disquieted, which the Nurse neyther by dandling, putting the pappe to the mouth of the infant, nor holding it forth to see if it woulde unloade the bodie, was ever the soner quieted.

At last he beholding his bedde, swadling clothes and apparell, founde them filthie, the childe it selfe uncleanely and unwashed, badde wash it, as if it be dayly almoste, it will be the better, in the water or Baie afoze prescribed, especially if it be leane (as sayth Hippocrates) because that the partie that is long kept softe and moyste, his growth will be the moze, as Galen affirmeth, and experience playnely proueth by the goodly personages of the people of Gloucestershire, & Somersetshire, and Dorsetshire, & such other moderate moyste Countries: and wipe it cleane, and to laye it after in freshe clothes, the whiche was no sooner done, the Babe fell on sleepe, and had not onely a most sound sleepe, but also a verie long.

How the
growth is to
be augmented.

Lih. 2. 3.

De men. valetu.

Gallant and
lustie people.

De senit. iun.

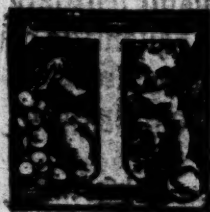
CHAP. XXIII

At what time the childe may be weaned, & which ought to sucke longest: of the ductie of Nobilitie & Gentilitie: The regard that must be had aswel in the nursing of me childre as women kinde, and what Bookes do expresse the same: A commendation of good women.

De senit. iun.

Lih. 4.

De senit. iun.



These therefore after Galens worde I thinke good to be observed untill the third yeare of his age. Howbeit Paulus supposeth, that it maye be well weaned from the Dug at two yeares, and so the inhabitants of the Iles of Baleares use as Serapion Cheronensis writeth. Gordoni-

in, at three yeares, and Montuus at foure yeares. But Eucha-
rius and Mokerus saith, that custom hath brought it but to one
yeare, and that is moſte true.

*Maiorica.
Minorica.
Lib. de Conf. vite
huma.
Lib. de Infa.
De tuen. vi.*

Genetbelisse I haue known diuers sucke lesse than a yere,
many a yere and a halfe, some two yeares, other two yeares &
a halfe, and some moze than thre yeares: whose bodies and
temperatures, endued with reason, courage and desire, I could
greatly commend, as I do not thinke my selfe (to say vnto you
the truth) to be any thing the woꝛse, bicause I suckt so long, but
rather the better, considering howe my mother was two and
fiftie and vpwarde when I was boꝛne, (as I haue hearde hir
say.) And I do remember that I was able to beare a stole for
my god Purce when I would haue suckt. Notwithstanding
I do not appoynt enery one to suck so long. Yet I thinke it best
that the old womans childe do sucke longer than the yong and
littie Purce, the weake longer than the strong, the sickly lon-
ger than the healthie, the twinne longer than the loneling, the
male longer than the female, the noble longer than the vnnoble,
especially if any of these causes recited do require.

When the
childe should
bee weaned.

Who should
sucke longest.

Whose indour in time (God appling, must be to rule all, if
he be a prince, if of the nobles manye vnder him, if of the com-
mons as he shall be called, and to obey principallie but one a-
line, that is, the soueraigne Maieſtie, to preache the Gospel,
to heale the sick, to execute iustice, to defende the frontiers,
to order Countries, to leade legions, to chase away enimies,
to guide Nauies, and iudge causes marine, to toyle in imbaies,
to conclude leagues, to reuenge outward iniuries, to invade fo-
raine foes, to repress home rebells, to defend and assist the co-
mon wealth, to garde and protect princes committed, as the
mightie Earle of Shrewsberrie, right loyally and most warely
performenth. To giue iudgement on nobles, vnnoble conuicted,
and in fine, alwayes to deliuer faithfull counsell, and to maine-
taine and defend our only soueraigne and countrey, encreasing
the state with people, dominion, lande and customes, from tyme
to tyme, as Tullie willett, and that with valiant harts, prouid-

The duty of
nobility and
gentility.

The noble
Calbot nez
uer vntrusty.

In of.

Lib 2. de nobilit.

What works
do shew how
men and wo-
men are to
be broughte
vp in ciuilitie

Wom? crea-
ted for mans
comfort.

Of the com-
mendation of
women.

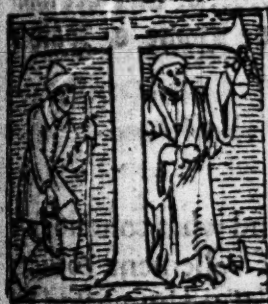
dent wittes, and lustie bodies, that can tollerate and beare all extremities expedient, and abide all seruices needfull, accord-
ing to the example of our valiant, worthy and noble Woge-
nitors, whom in time it wil be requisite to folow, if we meane
to succede in their estate of holinesse, honoure and worshippe,
or to aduance oure names from base condition to the title of
Armes, and ensigne of Gentilitie, as Olorius politikhely wri-
teth.

Whereof there will be no doubt, the Lorde furthering, if
we haue from our birth the supply of al things needfull, as it
is needfull, and when it is needfull, both by day and night to
giue the Babe the Brest, regarding the daughters bringing
vppe in Modestie, Honestie and Huswifrie, after the counsell
of the Institution of a Christian woman: no lesse than the
sonnes in all Ciuitie, Learning and Chiuallrie, according to
the instruction of the Image of Gouvernauce. But the wo-
man is the good mother of all, and the only helper and comfort-
er of man by Gods owne appointment, as in Genesis we
maye reade: And in Paradise God created hir, and called hir
Eue, life: and as for man he called him Adam, Earth, because
that of the slime of the earth he was made. Of whose worthi-
nesse and dignities, if you be desirous to vnderstande, reade
Plutarches particular treatise that he hath made in their co-
mendation. Bochas, Saint Iohn Chrysostomes Homily vpon
the beheading of Saint Iohn the Baptiste, Saint Ierome vpon
the explication of the seauenteenth Psalmc, Christian de
Pisa that learned maide, of the commendation of the feminine
Sere, Castilio in his third booke of the Courtier, Peter Lawne
in his discourse of the dignitie of Marriage, and Hake in his
Touchstone for this present time, besides innumerable others,
aswell Diuines, as Philosophers and Whisitions, that for the
auoiding of tediousnesse I will omitte, because I thinke
there is none so wicked as will dispraise hys mother. And
I will shewe howe onelye pappe shall bee giuen in the daye
at mete time, after washing and lighte rubbing, fricasing
the

the bodie firste emptied of the common excrements about the
 thauenty moneth, whiche shall be made after this sorte.

CHAP. XXIII.

Of the maner howe to make the beste Pappe, of the vse
 and abuse thereof: and howe the meane dyet is beste.



Take of newe milke a pinte, put therein
 of fine wheate flower, so much, as be-
 ing boiled, will make it thicke. Adde to
 it the biggenesse of a Chestnut of Al-
 mond Butter, or of swete Butter, one
 ounce of the beste Sugar not faulted
 in the sunning, and then it will be the
 better to digest, and the refuse not tur-
 ned to the nourishment of the bodie,

The making
 of the beste
 pappe.

the soner and easilier emptied. For, that made of the milke
 and flower alone, is somewhat slowe in distribution, and there-
 with binding, as you haue hearde, being the very cause (as
 I coniecture, why Galen doth discommend it. Neuerthelesse,
 it is muche used ouer all, and I my selfe was so fedde, my
 Purce hath saide it; as I haue seene diuers others of liuely
 spirite and sounde body, aswel in Wales and the Marches, as
 in sundry other partes of this Realme and forraigne Coun-
 tries.

1. de sanir. tuend.

Albeit where the Purce hath milke sufficient, it is not to be
 used so often, for as Clemens Alexandrinus writeth, there is
 nothing pleasanter, or that better nourisheth, than the mothers
 milke. Yet this I woulde were vnderstoode, that children be
 very apt to out breathe; and to dischest the moitures, humors
 and tumors of the body, both by reason of tenderesse of habite,
 and abundaunce of heate, as Galen declareth.

Padag. lib. 1. ca. 6.

4. de tuend. vabris.

Therefore

1. Apb. 3. 4. & 5.

Therefore a plentiful trade of diet is due vnto them, which thyng olde Hyppocrates plainly proueth, saying: that such as haue much heate naturall, doth neede much nourishment, otherwise the body is consumed. Howbeit Gelius hath noted forth of Varro, that the vse of too much meate and sleepe doeth make childezen dull witted, and slender of stature.

In all things
the meane is
the beste.

The common Proverbe therefore did not arise wythoute a good grounde, that saith, that Inough is as good as a feast.

And this (as I thinke) needeth not so strictly to be vnderstood, that it should only be referred to nourishment and rest, but as well to watche and exercise: and in a worde, of all other thinges needefull, fully and bryefly in my thirde Booke of Bathes aide expressed.

CHAP. XXV.

Where infants should sleepe or reſte, and what commoditie is in a Cradle. The discommoditie of vehement rocking immediately after the childe hath ſatiſfied hymſelfe: Of the benefite of sleepe, with the cauſes therof: And howe Aristotle was therein deceiued.

The benefite
of ſleeping in
a Cradle.



The place for childezen to reſte or ſleepe in beſte, is a Cradle, becauſe that therof may grow a threefold, commoditie that is, ſleepe ſoner obtayned, the parties throughe rocking better exerciſed, and the infant ſafer from ſuche hurte preſerued, as by hauing it in bedde often hapneth. And this is fourteenth precept by Gordonius, to a ſuree appointed.

Lib. de Part. Hom.

Howbeit with Eucharis I iudge, that immediatly after ſucking, violence rocking to be hurtfull, leaſt that thereby the childe ſhoulde be prouoked to caſte vpp his milke againe, or throughe ouer ſturring the body, it doe corrupte it in the ſtomacke, or make it paſſe to ſome into the ioyntes and vyne wapes, cauſing as ſaith Montanus the gone, grauel & gontes.

¶

As for the soule there is a threefolde necessitie: the firste,
that the soule might be nourished by waking, might be restored:
the second, that it might quiet the instruments of senses wearied,
as Hieronymus declareth: for if sleepe were not, the sense perseue-
ring should perish, and so consequently the life, seeing that the
life consisteth of the sensitive, as Aristotle affirmeth, that he
is the seier. Wherefore it is necessarie, that sleepe should moderate
the watche, because rest followeth moing, and it is rest that
preserveth the living creature, for as the Poete sayeth, *rest preserved of life.*

That thing that wanteth rest interchangeable,
Can not abide and alwayes be durable.
For rest recovereth the strength enfeebled, it also reneweth the
members weakened.

Agayne:

O Sleepe thou rest of living things, of Gods accepted
cke,

Thou peace of minde, whome care doth flee, whome
wearyed bodyes seek,

Thou cherishest their wearyed limmes, and doest re-
payre their payne. &c.

Parvellous therefore, and scarce credible is that saying of
Mortuus, of a noble woman that he sayth he knewe, that for
the space of five and thirtie yeares slepte not, and yet had hir
brathe, the reason whereof (as sayeth Velcurie) is eyther
want of naturall heate, most humour, or thinnesse of body.

The efficient cause of sleepe, is the meeting and drawing
here of the heate naturall into the inward parts: for as Ari-
stotle and Galen teacheth, sleepe and watche are made accor-
ding to the moing of the naturall heate, because in sleepe
the naturall heate is carped inward, but in watch outward
(as sayeth Hippocrates) to the end that it might help the parts
labouring, or else that it might further the action of the Sto-
mach, Liver, and Vessels. Hence it is that in pestilent euils,
and

3.

and

A good note
againste the
pestilence &
porion.

The materi-
all cause.

Lib. de somn. &
vigil.

4. Aph. com. 5.

de caus. & sympt.

de Placit.

Hippocrates &

Plato in com.

Aristotle
confuted.

Further person retained, before evacuation, that we forbid sleepe.
The materiall cause (to be short,) is either vapoz ascending
into the head, or of humors contained therein. And being wa-
shed by sickness or old age, the sleepe is the lesse. Holobett A-
ristotle both affirme sleepe to be the disposition of the hearte,
and not of the braine: wherein truly he was not a little decei-
ved, seeing it is evident as Hyppocrates, Plato, Galen and A-
uicenn doe prove, that it is the lesse of the annuall actions, and
not of the hearte, for the breathing of it is muche more strong
in sleepe than in watche, whereby we see, that the hart is not
hindered in sleepe, neither doth his vitall action cease: so that
we may wel conclude in this point against the Philosopher, &
our abulphozioneth, that, sleepe is the disposition of the first
sensitiue of the braine, and not of the heart, as he teacheth, and
custome vseth, holosoener some yong students and old Duses
in Philosophie have iudged.

But this we shall passe oter till an other time, and we
will proceede to declare the length of sleepe, the wayes and
meanes beste to obtaine it.

CHAP. XXVI.

The length of sleepe for infants argued, howe many wayes
sleepe is furthered, that the Nurre in hir sleepe ought
not to be disquieted: The forme of laying the childe
in the Cradle. Of the considerations that muste be hadde
of placing the light in the Chamber with the Babe: Of
taking vp therof, and of the regard of his long standing.

Of the length
of sleepe.

The sleepe of children ought to be so much more
than other persons, as the heat and moisture is
more in them, it is be that Soranus iudgement
be to be followed, who appointeth the quantity
of sleepe according to the complexions, that is,
for the melancholy, because we will begin with
the

the colde and dry, four houres: for the Cholerike, the
 same five houres: the sanguine as he that is hot and moist
 according to Galen temperate sixe houres: and lastly,
 phlegmatike, being colde or moiste, seven houres or eighte.

Genir. crass.

Paracelsus Othonius Brunfelsius willetb, that al childe shal

Lib. de discip. p. 1.
inf. puer.

be taught, not so diligently dividing the complexions,
 considering the diversities of natures: for if the colde and
 moist be so much, the moist and hote ought to sleepe
 more, so that yee see, that the hote and moist temperatures are
 permitted to sleepe longer than the colde and dry: but chil-
 dren are hotter and moister than any of the other ages, there-
 fore they shall sleepe more than any other, as their nature re-
 quireth. To the furthering of sleepe there be diuers means, as

4. Phil.
De sanitat. puer.

whiche Velcurius and Montuus, beds, rocking and lulling
 of the Nurce afoze mentioned, as darknesse, silence, softnesse,
 warmesse, sweet cloths and clean by the lousing &
 painful Nurce to be considered. And we wil shew in brief how
 the infant in Gods name shall be laid down to sleepe. Yet fore-
 warn them that may, that through the breaking of the Nur-
 ces sleepe, milke be not depayed, digestion being hindered,
 that there be an other had to rocke the infant in the night, and
 to take it uppe and laye it downe as ofte as neede shal require.

The same that Hippocrates, Hecsus and Placatomus pre-
 scribe for laying down of the childe is this, firste lay it on the
 right side a while, then on the left: the same willed Aristo-
 tle unto Alexander: But on the backe little or none at all, as
 affirmeth Montuus, leasse thereby the humours might slide
 downe, they were perfectly altered into the vyne, wayes, and
 humors, causing the Stone, grapple and Colics.

De menia bona
valetud. in rom.

Doct. 12.

where I thinke good to remember, leass it might be neglected.
 what sorte the light in the Chamber is to be placed of Gor-
 donius and Molcerus well noted, bycause it is a thing that
 the Babe will be muche delighted wth, that no discommo-
 dity to the childe do arise thereof, as there will not, if you es-
 tablish it righte afoze him, or cleane south of light. But

*Lib. 1. de consti-
 tut. hum.*
De infant.

How the
light in the
chamber is to
be considered

That the in-
fant be ney-
ther too de-
licately
brought vp,
nor too rusti-
cally.

*De opt. corp. const.
De bo. corp. bal.
De fow. lactat.
2. Aph. 3.*

*De m. va.
De m. bo. va.
In Comen.
Lib. de infant.*

De m. va.

Wales and
the marches
hath excellēt
women for
nursing and
sweete nces-
ping of the
childe.

De munda fow.

if sucklings, it may cause the Infant to prone squint, or goggle-
eyed, although God had in all things framed him right: for of
suche a childe, according to Nature of good temperature, and
shape before described, through good dyet, and godly education
in all necessarie causes to be brought vp and preserved, is this
our intention; without all pampering or ppyning, bandling or
dolling, cackering or clawning, and neyther of one depraved
sickly, nor deformed: wherof Plin more amply than Ray-
nolds in his booke of the infirmities of children hath shewed
his iudgement. But this is no part of my minde, onely I doe
shewe, that, for the healthie, the meane is best, as those that be
endued with the best habite of body, as Galen expretheth.
Wherupon to be shorte, Hippocrates sheweth as it were in
one worde, all the circumstance, that is, that if eyther slepe or
watch excede, it is euill. And Martiall saith:

To watch is but light,

But to ouerwatch, decayeth the might.

Watch truly is most agreeable to the day (as testifieth Val-
darius) but deepe to the night, as affirmeth Hesiuss, the lesse
error shall be committed herein the better (as writeth Placa-
tonius) and when it waketh of it selfe in the morning, take it
vp, keeping therein a good custome (as willett Mokerus) and
washe it cleane in lukewarme water also expressed, as tea-
cheth Montanus, or when it is not soule, with a little of the
best milke, if there be pynnis, as the tricke and fine nurses
of Wales do vse, and of the Marches by meanes wherof, these
chilozen be not only free from rife, and chafing, but also be en-
dued with a fayre coloure, and delicate skinn, vntlesse it be o-
uer often, then it causeth water wheales. This done, gylte
the clothes warme and cleane, and swaddle it vp fine and
decently, not holding it too long by the feeble armes, vpon the
weake and tender legges, nor enticing them to goe too soone,
least through the wayght of the body (as Galen affirmeth) it
may catch hurt, of Gordonia likewise graunted, making it
crank legges, and out shouldred, as it seemeth by the Britishe

In which Apothegme, the Saxons were that first inhabited
in our land Britayne. *Te Saxon denon diege,*
Aluise corse keffige.

The Saxons bold and furious,
Like Mares had legges and shoulders.

CHAP. 27.

What nourishment is best from time to time for the childe.
That the infante vppon the suddayne ought not to be
weaned. Of the dyet that *Montanus* appoynted the
French Kings children.



A these things recyted obserued, giue it
meate or nourishment, and that shall be
before it be weaned a good whyle, wyth
sounder meates, than epyther Milke onely,
or Wappe: yet whyles it breedeth teeth,
Wappe is best, seeing that wise nature as
Galen teacheth, dothe chuse that that is

2. De Element.

thicke, to constitute the hard parts, and that that is thyme for
the softer: as first with fine bread and new Milke, then wyth
bread and swete Butter, which I accompt better than bread
and sugar, appoynted by Mokerus, after which, good broth,
lully, with tender flesh of good temperature and iuyce, euen
liche as is appoynted before for the puerle, first minsed or
bited, finely bending rather to moysture than to dryeth, by
cause their age is moyster than any other, as Hippocrates,
Galen, and Auicen wrighte in all the other ages according
to be considered, for as their bodies waxeth dryer, so must
the nourishments; and the change not to be on the suddayne
from the bread to other meates, nor to be weaned forthwyth,
as I tell you Eucharis and Mokerus, for by such meanes
of moouynge change, I haue knowen diuers infants to perishe.

*Lib. de infant.
Cap. 19.*

*Lib. de diet. de
Aliment.
1. De sani. tuenda.
1. Fen. 1.*

*Lib. de Part. hom.
1. De infant.*

Wherfore, that the drinke be cleane, fresh, and stalc Ale, ney
I. 19. ther

ther too strong, nor ouerlong drawn, but presently from the
tappes. But all *Wynes* are impositable for children, muche
more for infants, whose bodies as you haue heard, be natu-
rally most hote and moist, by reason that through the hote
and moist temperature thereof, it filleth their heads with va-
pours, and hindereth their senses, inducing innumerable dis-
commodities, of all wise parents to be auoyded. And therefore
Plato, and Galen after him, commaundeth all vnder twelue
yeares of age, to forbear it. The same did Montuus that
noble man, to the French Kings childre, as he sheweth, where
also he expresth their diet as followeth, for although he was
Baron and Lord of *Marabell*, as was his father afore him,
and one of the Kings most priuie counsell, so was he also of the
most honorable art of *Physicke*, and his principal Phi-
sition. First (sayth he) I appointed them suppings made with
bread of fine wheate flour, of fine starch, also of Almonds, of
Barly, of *Wigge*, of *Wheate*, whiche we call *Furmentie*, of
Rye, of *Pease*, and such like, of soft bread, steeped in the broth
of fische of *haddes*, *Toppes*, *Calues*, *Pennes*. &c. And some-
time a *Capon* being minced in small peeces, of the breast of a
Sheep roasted, or with the legges of a *Partrich* roasted, cut
in peeces: but what drinke they had, he sheweth not, seeing vi-
terly he did forbid them all *Wynes*.

*De legib. lib. 2.
quod am. mor.*

Montuus a
noble man
boync.

The diet for
the French
Kings child-
ren.

CHAP. XXVIII.

What the worde *Dyet* doth comprehend. The regard that
shoulde be had to children when they enter into yeares
of perseuerance. What very *Nobilitie* is, and howe it
springeth and decayeth. What *Christian* childre should
consider according to their profession.



His dyet prescribed for the French Kings Child-
ren, or rather the kinds of meates, for the worde
Dyet you may know extendeth so farre, that it con-
teyneth all the five things not naturall, as ayre,
meat and drinke, sleepe and watch, labour and rest, empti-
ness

What dyet
contayneth.

and filling, & the affections of the mind, (in Bathes Ayde,
 & Bathstones Bathes benefite sufficiently declared) varieth not
 from all that othe gentilitie do vse, saving that oures without
 paine is holisomer: neither is there (as I suppose) any gret cause
 why it should, considering that to the healthie temperature, an-
 swerable to each age & custome of all sorts & states, ordinarie
 meates be best: for their hodies differ not in nature (as Salo-
 mon sayth) from other chilozen, as I wish they were taught, &
 that always after they would remember, & neuer at any tyme
 to learne the deceitful and damnable doctrine eueri where to
 be common, of Machuels inuention, of flatterring superiours,
 being strange to equals, and stout to inferiours: but rather
 the holy Ghost, who willet, that the higher we be aduanced,
 the more to humble our selues, as the Lord Strange whiles he
 was in *Oxford*, with the commendation of eueri man, and the
 Earle of *Surrey* in his fathers time in *Norwich*: but especial-
 ly at the *Queenes* *spatiellies* progresse of late in *Norffolke*,
 that to all men you beare a good conscience, but chiefly
 to sayth *Saint Paul*, to them that be of the household of faith,
 and to them likewise that be of your kinne, alie, friends, fami-
 lie, seruantes, and neyghbozs, and to all other you vse good
 wordes and countenances, wherein that honourable knight,
 prudent counsellor, and princely presidente *Sir Henry Sidney*
 expasseth, hauing doubtlesse greate reason and diuine under-
 standing in so doing, seeing we haue all after a sort but one sub-
 stance by nature of soule & body, and but one kind of redemp-
 tion, whether verily is the bloud made purer in the waynes, by
 reason of pedigree, dignities, reuenues, riches, or sex, noz yet
 any difference of beginning or ending, as *Tully* testifieth, *Sir*
Thomas Eliot, and *Dorset* *Cradocke*, but in respect of our an-
 cestors worth by calling, bringing up & guiding, except perhaps
 following the good custome of our elders, to be of better incli-
 nation to honestie, piety, and pietie, and the longer it shall
 continue in a name or lignage, the more it is commended, ho-
 noured, & extolled. For who hauing any knowledge in diuinitie,

Eccles. 7.

De Primis

Dent. 18.

Eccles. 32.

Par. 19.

Prou. 10.

Lib. de primis

ad Henric octau

de Reg.

De prouid. dei

Philos.

The name of
the Talbot
terrible to the
French, and
gracious to
his Countrey
In Chron.
In Off.
Exodus. 17.
Titus. 3.
Romans. 5.

philosophie, service, or chivalrie, and being boyde of entrie,
doth not commend and extoll the fidelitie of all them that con-
stantly continue in their Catholike unitie, perfitt loyaltie, as-
seth the cominaltie, doth minister equitie, and daunt the ene-
mie, as the noble and puissant Talbot is of olde remembred,
and to this day blessed; for the victories he atchieued, and for the
better quietting of their familie in France, as writeth Froisard.
Contrarily, who of indifferent iudgements dothe not thinke
them worthe with Tully to be disgraced of all honoz and
praise, that forsake the faith, conspire agaynst their Coun-
treie, keppil against the state, sow schismes, and defame their
gouernours; truely none that knoweth reason, experience, or
the Scriptures.

An Example.

A like example we haue of our Coyne, be they as little as
pence, or as great as Portigues, which as long as they be of
right mettall, iust stamber, and due stampe, are receyued for
god payment: but if they shall be counterfeited, clipped, or
washed, as they haue bin to late, and are ouer often, who for
the only forme trow ye will allow of them: certaynely none of
any iudgement.

And even so we may say of Gentilitie, wanting eyther ho-
nestie, comendable qualitie, or fidelitie, declining from theyr
progenie, wasting their patrimonie vppon wantonnesse and
bawderie, and not vpon the service of Prince and Countrey:
for, even like as these chiefe vertues, prudence, magnanimi-
tie, iustice, godlynesse, constancie, temperance, loyaltie, and li-
bertie, ever was and is the originall cause of all worship, ho-
nour, and maiestie, as writeth Pontanus, Patritius, Chelido-
nide, Vigurius, and Guenard: so these head vices, infidelitie,
obstinate rebellion, ignorance, ingratitude, extortion, iniurie,
rashnesse, prodigalitie, & bawdnesse, euer was and is the cause
of all infamie, seruilitie, disgrace and obloquie, with the rest of
the sinnes following, as Oforius eloquently expresth, and of
Mr. Blandy translated into our tongue answerably.

Hence Mathey, the Euangelist sayth, that, when salt hath lost
his

De Pruden.
De Princ.

Cause of
grace and
disgrace.

Lb. de nob.
De reg.

Mat. 5. 13.

Whatnesse, what shall be seasoned therewith: when the iust
become vniuersall, what right shall we loose for, when the god-
ly professors and teachers be become vngodly practisers and
doers, what shall be expected: when the tree that brought forth
good fruit, hath losse his fruitfulnessse, what is it good for but
to be cast into the fyre: to be shorte, where faith is made a
fantasie, what wilfulnessse, and cunning craftinesse, what shall
we thinke to find but sinne and sickenesse, punishment and
death, damnation and hel, of al Christian children to be con-
sidered, because it is cleane contrary to their profession, vnlesse
they will be but Catholiques in name, and caste: a waite in
the, saying that amongst the Infidels, as Tullie testifieth he
was not counted for an honest man, that one might not playe
partial blindfold at the game Quen and Lode without deceit,
either of Gentilitie or Peomanrie, althoughe the Prouerbe
goeth Without all barking. Oh what would the heathen Ci-
tizens say now if he liued in these days of y light of the Gospel,
to them that haue putte on the armour of light, that they would
saye in their doings for a prouerbe Conscience is hanged, that
said so then in the time of Infidelitie: And truly it seemeth too
true, the moze pittie, for diuers and sundry sticke not still to be
benefice sellers, aswel of the Cleargie as of the Laitie, Lease-
mangers, wood spoilers, and Usurers, not onely in the Coun-
tries, but also in towne and Cities, raising of ceade treasure
and vnlawfull aduantage, growing profite and daylye reue-
nues, a thing wholly against nature, as Tullie testifieth, by
cause it senereth the societie of mankind, as also that hono-
rable Councelloe Maister Doctor Wilson in hys worke righte
godly and cunningly hath deliuered forth of the Scriptures,
fathers and Philosophers. And yet they talke in Pulpits, at
Tables, and in their bargaines, aswel by way of comparison
for their credence, as in their words, although he were a bond
man borne and a traffiquer, boasting himselfe to be as good
as he that for his vertue is worshipfully called and bled pro-
fessing earnestly the heauenly doctrine and outwarde the we

No Catho-
likes, but
Lestawares,
no Prote-
stants, but
Prattlers.
3. de Off.
Ethnickes
honester than
moste Christi-
ans.

In off.

Can. 17. Psur.

Dissemblers
in life & do-
ctrine.

Lib de senect.

The gulle of
this time.

Equitie defi-
ned.

A iust Judge.
a godly and
puissant
President.
a moſt wor-
thy Councel-
lor.

of living in all their actions, and dayly therewith at sermons, notwithſtanding they be known after they be tried for com-
mon hypocrites, like Aristonius scholars, as testifieth Lacer-
tius: and the Athenians, as writeth Tullie, who knewe what
was honest, and taught the same, but doe it they woulde not.
And that made S. Iohn to say in those dayes neere the destru-
tion of the Iewes, that all the world was set vpon wickednes,
as too many be in these dayes neere the ende, seeking tho-
rough fraude one an others spoile, and not one anothers pro-
lite, helpe, and succour, as Latimer in his Sermons often de-
tured, viz. that many set more by silver than by soules, more
by golde than by godlinesse, more by a peny than by honestie,
more by their luste than by their labors, more by bzauery
than the preservation of body and soule, more by priuate pro-
lite than by common benefit, more by their vaine opinions,
than the Duties proceeding: as if the hands had bin ordai-
ned to spoile the partes, the feete to forsake the members, and
the head to contemne the body: whereas cleane contrary, in a
sound body or state, every one doth his duty according to that
that by the lawe of nature is limited. The hands minister to
eche member, the feet serue all the body, and the heade gover-
neth all the motions in a meane.

Oh prosperous and happy state, oh quiet and louing lims,
oh blessed and godly vnitie, that neuer swarveth fro equitie.
And equitie is defined by the Doctor to the Student of Law,
to be a righteousness that considereth al particular circumsta-
ces of daies with the eye of pitie and mercie, by too manye
Lawiers, as it is bruted, neglected, furthering rather quarels
and envious suites, than appeasing of bzawles, debates, & con-
trouersies: Although I haue heard of often that honorable &
iust Judge sir James Dyar extremely reprove them. And suche
as delay the poken causes, by the prudent and puissant Presi-
dent of the Isle of Huntington be vtterly relected, because y scrip-
ture forbiddeth all christian children to vse it. And therefore
the Lord Burleigh high Treasorer of England, doeth kepe
with

with all sortes the dayes and times appointed for the hearing
and determining of their causes without any partialitie, as
with also the Lord Chauncelor prouidently and speedily, direct
all his decrees according to equitie.

a painful and
prudent po-
tentate.



Sectio tertia.

CHAP. XXIX.

At what time the Babe shall beginne to bee instructed,
and after what manner: Howe the Theologicall or
Diuine graces are before al other to be firste planted.



Some as the childe therefore can at what time
speake, and vnderstand what is spo- the maners
ken vnto him, let it be forbidden all of the childe
vnlawful & vndecent things, seeing are to be frar-
med.

by nature (if we may call custome
another nature, as Hippocrates do-
eth) we loue those things, as Arist.
Galen, and Clemens Alexādrinus
say, that we are brought vp with
and accustomed there vnto. And the

7. Esb.
Lib. quod ani. mod.
C. Padag.

custome must be such as wil make y^e mind godly, maners ch-
ast, & y^e body temperate, as teacheth Petrus Canisius, Iohannes
Lousus, & Plato, where he affirmeth, that y^e things whiche we
do loue in youth, in age not to forget. Here is y^e saying of Ho-
race which he amoucheth, y^e earthen pot as it was first sea-
soned, so it wil long remaine. Salomon also saith, teach a childe
his way in youth, and in olde age he shal not departe from it.

De summa doctay-
Christi.
De prudē.
In Timō.

Pro. 22.

In Catech.

Walter Nowell that worthy Deane declareth, that children
rather.

B. y.

Faith, Hope
and Charitie.

a good simi-
litude and a
true.

π1515

Fides.

17π15

Spes.

χαρις

Charitas.

Eph.2.

Hebr.

In serm. de Fid.

Faith de fide

ned.

De Fid. serm. 4.

fol. 31.

Tom. 2.

Hope, what.

Epist. 1. 4.

Rom. 13.

Corinth. 13.

Math. 1.

Charitie.

Hope.

2. 4. 1.

Cor. 13.

De doctri. christ.

Or de ven. reli.

rather ought to be taught by firste in godly manners and
good lessons of Christianitie, then in humane actions and
trades worldly, for except the Theological, diuine or spiritu-
all graces or powers, taughte in the Catholike Church, be
first obtained of all ages aswel as infants, to the soules health
commeth as little profite, as to the body groweth benefite,
where all digestion is hindered.

And therefore I shall shewe howe to Christians they are
deliuered, being three in number, Faith, Hope, and Charitie:
Faith (saith Saint Paule) is a substance of thinges looked for
no reaso appearing. Or Faith (as saith Basil) is y^e gift of God,
and a certaine lighte wherewith whosoever is lightned, he
firmely agreeth to all suche thinges as God hath reuealed and
deliuered to his Church to be learned of vs.

Faith, (as writeth Bullinger) is a gift inspired by God into
the minde of man, whereby without any doubting at all he
doth beleue that to be most true, whatsoeuer God hath either
taught or promised in the booke of both the Testaments, in
the Crede made by the Apostles sufficiently declared, and
in the *Symbolum* said in the Church by Anthanasius, wyth
that of Damasis mentioned by Saint Hierome, as they doe
the graces or powers of the godhead of the Trinitie, the fa-
ther, the sonne, and the holy ghost, whereof there is no doubt,
but certainly to be trusted, as we hope for the ioyes euerla-
sting, and so shall we saue both body and soule, and not caste
them away, as Hamon the Apostata of late did in *Normich*.

Hope, as affirme Saint Peter, and Saint Paule, is giuen
vs from God, through which with an assured truste we looke
for the ioyes of our saluation and everlasting life, and it wor-
theth in Charitie, for, as Faith ingendereth Hope, so doth
Hope Charitie, as saith Saint Iohn, Saint Paule, and Saint Augustine,
Charitie is a grace, as witnesseth Saint Iohn, Saint
Paule and Saint Augustine, giuen vs likewise from God,
whereby we loue God for his owne sake, and our neighbour
for Gods sake, and so undoubtedly to be beleued. And not as
some

And proper Pilates interprete it Grammatically, whyche
the Grekes call *χρησις*, the Latines *Charitas*, for every loue,
that is longing, as the Father through kind to loue his child,
the Husband for duty, his Wife: the seruāt, his Maister: the
friend, his friend: the kinsman, his kinsman: the neighbour,
his neighbour: the amorous louer his loue, and such like tra-
ditionary affections: neither yet as the Familie of Loue saimeth.
But rather true Charitie is taken for the loue that we owe
unto God for the innumerable benefites that he hath besto-
wed vnderferued vpon vs, that we not looking for any requi-
tall, or balance being emptye, may loue one another for his
sake, as he hath loued vs: for Loue, saith Peter, reconereth
the multitude of sinnes. And that throughe this vnitie we
may be incorporate, and made all the members of one my-
sticall body, being the onely badge or signe whereby wee
shoulde be disciphered. For, by this, saith the wisdom of the
father, shall ye be known to bee my Disciples, if ye loue one
another as I haue loued you, so that if you be able to remoue
mountaines, and haue no Charitie, this loue is but in vaine.
And therefore Bullinger saith, that Charitie is the fulfilling
of the Lawe, whiche contayneth in it the summe of all good
workes.

all our good-
nesse com-
meth of God.

By what
Christians
are knowne.
Iohn c. 3.
Epist. 1.
1. Cor. 13.
Iohn. 13.
Decad. 1. Ser. 6.
fol. vii.

CHAP. XXX.

What regarde muste be had to such as keepe the compa-
ny of youth: Of the abuse of sundry parentes: and of
lawes made as well for them, as for children.



Thus at length we see what sparkes of grace are
to be kindled in all Christians, and what they
shoulde be that frequent the company of children,
and that vse to the Purcery, and howe in wordes
and deedes they ought to giue good example, as willeth Fabi-
an, or at the leaste, none euill.

who ought
to company
babes.
Lib. de infans,

B. iiij.

And

Pedag. lib. 1. c. 2.

The first
Christened
Monarche.

Lib. de 9 in. rer.

An. mundi. 5433.

Anno Christi. 224.

Fond parents.

Lib. 1. de inst.

De reg.

De lib. educ.

De lib. educ.

De lib. educ.

And such be they as be of good inclinatio by nature, & that
 haue themselues bin godly, modestly, and orderly brought vp,
 according to the Catholike instruction and maners of our
 land, by cause there is none other fit to company noble childre,
 neyther them of the gentilitie, nor yet of the communalitie to
 speake playnely, as Clemens Alexandrinus writeth most god-
 ly. Of mightie Mamea, mother to the Emperour Alexander
 Severus watchfully obserued, as she and hir sonne that was the
 firste of all the Romane Monarches that was Christened by
 Origen, as testifieth Sir Thomas Elyot, by the authoritie of
 Eucolpius the secretarie, although Constantius oure Coun-
 treyman was the first that aduanced the faith, and defended it,
 as Polidore writeth, not a little auayleable to his & hir soules
 healtbe, & immortall glozy, nor finally beneficial to y^e Romane
 Empire, if ye consider howe it was depraved by the vitious
 living and beastly example of Heliogabalus, and his licenti-
 ous mother Semiramis, as at large ye may reade in the Booke
 entituled The reward of wickednesse, and in an antient Chro-
 nicle extant, imprinted in Germany, but without any Authours
 name, and infinite others, that after by their vertuous regi-
 ment, and worthy examples, was restored agayne to the for-
 mer Civilitie, as writeth Aurelius Philippus. Howbeit, ma-
 ny puerles of oure Christian dayes, as well as they of elder
 time of Paganisme, be so bayne, and diuers parents so fond,
 neglecting the Apostles counsell to the Ephesians, Cato to the
 Romanes, and Plato to the Achemians, that they delight rather
 with the harlot Semiramis to heare their childzen wantonly
 prate like Vapours, Vapinapes, & Vyes, of blasphemous, trife-
 ling and vnseemly speeche, than with godly Mamea, speake
 and do laudable things, by the faithlesse as well as the faith-
 full, that epyther feared God, followed reason, or fellowship of
 this life, willed, as testifieth Olorius, forbidding by all lawes
 and meanes the contrary, whiche vnreasonable parentes are
 rightly compared of Lawne to Apes, who with ouer-dere
 embracing their pong ones, doe strangle them, vnto whome,

It is as well that the ancient lawes Fatidia were executed, as the late of the Leedes to disobedient childzen extended, by Plutarch and Vlpian mentioned: and then the Gayles no more should be so stozed, the Gibbets so replenished, nor every parish with the poze so burthened, nor as Tullie writ *Lib. 2. de officijs* private mens goodes so wasted for common charges, as in Philippus Lawe the Tribune was devised, although by the same man shortly repeated. *Len. agrar.*

CHAP. XXXI.

The great cost that the common wealth is at daily in releasing the poore. Of the number of them that are yearly executed.



Greater care than some subsidies, if the ancient annales be compared with the presente burthen of euery parish: a larger collection than would mainteyne purely a godly army in a readynesse, alwayes to daunt the enimie, as the collectors booke can testifie, and as many wise men thinketh, to that vse more necessary, bycause the goodes of all men for neede of Prince and Countrey should be offered willingly, a mightier company of miserable captives, than would defend a large Countrey, as in the Records of the Clerkes of the Peace, and of the Assise, maye easily be seen. And yet housekeepers be but a little lesse discharged, if we note the continuall resozte of the needie, especially in the Countrey and Townes that be incorporate, the poze (as they say) not much the more ayded, as by the moane they make to travellers may be easily gathered, nor theft & wickednesse the less practised, as to them that will looke therevnto may easily be perceived.

The poore that be unable to labor for their living, very charity would they should be releued without compulsion.

For what miserie is it to see condemned at one assise in a little tyme, notwithstanding the clemencie of the Judges, and

Whence
much euill
groweth.

and three hundred and odd in one Diocesse to doe penance,
or fine for their lose living in a yeare: But these be the mea-
nest sorte onely, for the others scape, as though it were in
them no offence: and in one Gaole of prisoners three hundred
and upwards at one time, wherof a great part perhaps may
be thorough negligence of Iustices, or cruelly, that other-
wise might be punished answerably to the offences law-
fully. And all thys I can ascribe to nothing so muche
doubtlesse, as to the maner of bringing vp in libertie, void of
fear of Gods Justice, terror of the Princes lawes, know-
ledge of themselves, and exercise in youth, howe to attaine
lawfully their living and maintenaunce in age, or an order
of commitment for meane felows and suche Roags as the
booke expresseth, Holinshed describeth, and the statute decla-
reth, unto Houses, Princes, or Houses of exercise, as is Bridewell
by the laste acte of Parliament so charitably and polittikely
appointed, althoughe not yet in every shire erected, there to
eate the breade of correction, and to drinke the water of Re-
pentance, and to trauel for their living that lacke mainte-
nance, and not a sure fortresse for the time, to haue what
they luste for their money, as in the common Gaoles is used,
according to the nature of the offence & condition of the per-
son, for ever, or for a season, as the Lacedemonians, Atheni-
ans, and Romans were wonte, and as the Venetians, Spani-
ards, and Swethians doe now, the lesser offences with lighter
punishment, and the hartie repentante persons, for all sinnes
are not equall, let some neuer so much stricke to the Stoikes
opinion, especially, if ye respect the cause, as Tullie himsel-
le is driuen to confesse, and as the Scripture doeth manifestly
declare, for some may be forgiven, other some neither there
nor in the worlde to come: bycause, as they willingly offen-
ded, so stubbornly they stande to it: but others, as they fell
through weakenesse of the flesh, so their spirite calleth them
to repentance, so that they be remitted of their punishment,
being alwaies as nere as might be, answerable to the offence

as may appeare aswell by the Lawes of the Hebrues, Greekes,
and Romanes, as by our Owne: and hereof be eyght kindes, *De legib.
Lib. 6. tit.*
as testifie Tullie, Isidorus & Dominicus Nauus. Trespas, Good
Behanior, Whipping, Lym for Lymme, Pillery, Banishment,
Bondage and Death. But the manner of the Execution euer
varied according to the Crime, for some dyed Inch-mele, some
were Famished, some Starued, some Crucified, some Raw bro-
ken, some Hanged, some Quartered, some Headed, some Drow-
ned, some Broyled, some Burned, some Shotte at, some Boared
through, some Buried quicke, some Boyled in Lead, some let
blood to death, &c. albeit not for enery smal Walfree of a crown
or two soiffed falsly or tetcht out of some Pasture or Grain-
parde without the daunger of any body, for Pouerty to cast a
man away, & to suffer open Pollers, Deceiuers, Extortioners,
Murders, & Bribers, for a light fine to go scot free. Thus The
Babe coste the Mother more in Salte Teares at the birth, as it
may stand in Prince & Countrey in better stead. Of Moses accor-
dingly considered, as in the old Testament at large appeareth,
although they were all Bondmen when they were committed
to his Conductio: And yet I mean not to vary from Plutarch,
Boetius and Quintilianus iudgements of trayning by Pouth,
nor to incourage any that be Old to be cuil, who willeth, that
Children shall not be enforced to learne by too muche threat-
ning, & ouer many strokes, for that may be a Daunting to In-
fants of their feeble Cozages, & a dulling of their weak Wits:
But that they shall rather with good examples, faire allure-
ment, and fine behest, be enticed to run their Prayers, Cate-
chisme, and principles of Christian Religion, befoze they be
confirmed of the Byshop: not bycause they can iudge what
is spoken: but that in time they may remember what they
haue bin taught, being no new Custome, as aspyne the olde
fathers as wel as the new Writers Luther, Caluin, Beacon,
Nowell, and Hierome the Iesuite, or through hearing of their
play mates, beare away that you woulde haue them learne:
and about the age of thre peares will they giue care to that
they

*In Poliam.
Dammum.
Pincla.
Verbera.
Talionem.
Ignominiam.
Exilium.
Seruitutem.
Mortem.*

*De lib. educ.
Lib. de Infant.*

*How infants
are to be tau-
ght.*

*Catechising
no lesse godly
than auncient
and needfull.*

*AA. 24.
Rom. 5.
Hebr. 6.
August. 40.
4. De F. Cor.
In Catech.
In confes. Aug.
Lib. 3. fr. 195.*

Lib. 1. ca. 5.

Lid. De tuer. fan.
Be Reg.
Lib. 8
De t. duc. Lib. Lib.
de Virilis cord.

Cap 30.

Lib. 7.

Unlawfull
games too
common.

that they shall heare, & heare alway readily, & that the rather, saith Fabian, if you haue þ Alphabet letters in Audie; Bone, Bone, or some other beaste conuenient for them, dayly in their handes to carry aboute with them, as first a, then b, after c, &c. then Consonants, after Dissonants, then Words, lastly, Sentences. Albeit they be then wholly giuen to play like young Lambs, Fatons, and Foales, as Galen affirmeth, whom you shall not forbid in time and place conuenient, so much as they wil, as willet Oforus, Montanus, & Mokerus: and they will as much as they can, considering, that of ofte Joy and Sport ensueth the sloppish of the naturall Vertues: for Joy giueth power to the Strength, it stirreth vp Nature, saith Galen, & prolongeth our dayes, saith Syrach, profitting also all suche as be whole, excepte they be oppressed with grossesse, as Almanzor declareth. For seeing as we haue saide, that in any wise no paine contrary to the Diuine Word, be allowed, againste the strength of the Body permitted, contrary to the Lawe practised, or excessively suffered; leaue thereby their tender Partes, tender Whits, & fraile Disposition, might be made too sone bul, hard, stubborne and ingratiuous, and so hinder their growth, make no account of Vertue, or forsaking of Vice.

CHAP. XXXII.

Of the definition of Sin, wyth the definition and deuision of such as are called Mortall or Deadly Synnes.

1 Tim. 3.
August. fo. 7.
conp. duas epist.
Pelay. lib. 1.
Sinne the
cause of euer
lasting death.
Sap. 1.
Rom. 6.
Cor. 15.
Prima pars.

Wch Vices, Sins, Sorowes, or griefs as grow vnto vs by nature or inheritance, termed Original Sin, I omit in this age, because I wil expresse them in the other, & I procede to intreate of the Mortall, so called as I suppose, by reason the holy Writ sayth, That euery soule that sinneth, shal dye: what a naturall Death only think you: nay forsooth,ouerlastingly, vntesse God graunt Repentance and Amenderment of Life. By Chawcer in the Parsons tale learnedly and godly deliuered: so that I wil not stand there vpon: For, we may not think that God is bound to giue vs his holy Spirit, or

In begin to our finnes, our selues not being earnest interces-
sors for the same, and dayly travellers therefore: For, if wee
shoulde, what else doe wee make him, who came to take a
way the euilles of the world, but the encourager of al the sins
in whole world, which god so; bid. Sin, as testifieth Tullie,
is nothing else but a transgressing and passing of the limites
and boundes of Vertue. Saint Augustine defineth Sinne to
be whatsoever is desired, spoken, or done, contrary to the will
of God, or our neighbour, or that which is contrary to
his everlasting Law, whether it be expresse sette forth in the
holy Scriptures or not. S. Ambrose is of the same iudgement.

a necessarie
note for the
libertines of
these dayes.
Parid 3.
Sin defined.
Lib. 1. rec. cap. 15.
22 Contr. Faust.
Lib. de Parad.

In loc. com.

Sinne saith Musculus, is confessed of all men, as well of
Infidels as Christians, to be that that displeaseth God, pro-
uoketh his wrath, and deserueth vengeance. Sin, as write the
whole Doctors, haue three procurators or tempters, Sug-
gestion, Delight, and Consent.

Bernard.
Scotus.
Lumbarde;

Suggestion, draweth vs with the vaine thoughtes and de-
sires of the gaine of this life, and worldly pleasures inwarde
inward, enticing the fraile fleshe to sinne.

Delight, as a certaine sauce, prouoketh vs further and
further, to procede therein.

Consent, as a wicked Purce fostereth and dandleth Vice
in his lap. But Consent shall not be taken for euery inclina-
tion of the will, whence veniall finnes grow, say the Schole
Doctors, but for that only wherein the righte minde fully a-
greeth & freely therunto yelbeth. And this is that sinne which
they call mortall, & not the other, profitably provided for in our
lawes, if they be committed by infants that be vnder age, idiots,
compellen, sicke, or vnadvised, by God and man pardoned.
The finnes that the ancient Diuines Gregorius and Cal-
listus doe accounte for deadly sinne, are these, Pride, Co-
uetyse, Auechery, Enuie, Gluttony, Anger and Sloth:
Pride, Couetyse, Enuie and Anger groweth from the
insatiable or couragious spirite exceeding reason: Gluttony and
Auechery from the naturall; but Sloth from both, by reason
they

Howe Con-
sent is to bee
vnderstoode.

what finnes
God and mā
doth pardon

Deadly sinne
whence.

In ceteris bonis.

Lib. 2. de Propia
fol. vii.

In ceteris bonis.
De nat.
De summo bono.
Covetousnes
defined and
distinguished

Rom. 6.

Rom. 6.

De summo bono

de summo bono

De summo bono
defined and
distinguished.

they want that grace and understanding that is governed by Gods spirit, or be repayed, as afore is shewed: Pride, as sayeth Petrus Canisius following Chrysostome, Bernarde, and Prosperius, is an inordinate desire to passe other men whether the same be in the minde, or shewe it selfe by outward means, measuring no comonitie by the owne sufficiencie, but by the misery and lacke of others, or by the ostentation and shewe of superfluous abundance and singularitie, as Moore describeth. This vice is the worst of all other for it specially begetteth these wicked daughters, disobedience, bragging, bawling, stubborneesse, discorde, curiositie and sectes, wandring neweadayes through all nations, as by the disagreement elsewhere, and the disguising of men in womens manners, and women in mens apparell, with other outrageous common maye appeare.

Covetousnesse, as saith Basilus and Isidorus, is an insatiable desire to have riches and wealth, and you shall not comprehend him, not onely a covetous man that taketh an other mans goods, possessions, and livelihood, but also he that desireth what is none of his, or he that keepeth his owne goods, over greedily, and this in all kinde of men either the feare of lacke, and distrust of Gods providence doeth cause, or else Pride afore said lifting their mindes with a desire to passe others with the same and superfluous bragge of things: out of this thinking lake issue trechery, flattery, deceit, perjury, biquities, violence, theft, murder, bribery, lacke of pietie, churlishnesse, hardnes of hart, rent raising, blury, and bankrupting in many.

Lechery, as testifieth the Apostle Gregorius and Isidorus is an inordinate affection to satiate the naughty & beastly lust of the body with the carnell blisshes of understanding, rape, incest, with other filthinesse, as saith the Apostle, not to be named, robbing, beggerie, rathnesse, inconstancie, selfe love, hatred of God, too much desire of this life, extreme feare of death, and Gods judgements, with other dispaire of heavenly joyes.

Envy

Envy as sayth Saint Ciprian, Basill, and Chrysostome, is
a brutish conceit of an others well doing, and a certaine
hate, because he doth well, whether it be of his superiour, or
of his inferiour: the offspring hereof is muteny, dissention,
backbiting, scanderling, libelling, undermining, killing, cur-
sing, &c. into too many places too apparante, and yet they
will be counted the children of God, Gospellers, whereas
the Gospell is cleane against it.

*Serm. de zel
In or. 1. ad pop.
Hoc. 1. 44
Envy desis
ned, and des
tinguished.*

Gluttony as witnesseth Saint Augustine, Chrysostome,
and Ambrose, is an insatiable desire of meate, drinke, and de-
lites. The litter of this Sow is brutishness of sense and under-
standing, foolish mirth, much babling, scoffing, filthinesse, and
contempt of fasting.

*Gluttony des
fined and dis
tinguished.
Serm. de tem.
De hely & les.
In serm. contr.
luxu.*

Anger as writte Gregorie, Basill, and Saint Ambrose, is
an inordinate desire to punish him, whome we suppose hath
offered vs iniurie, although the Philosopher teacheth it a sub-
lime passion of the mind. The sparkes that issue out of this
heart, is outrage, swelling of the heart, reprochfull wordes,
cursing, blasphemie, breach of charitie, bloudshed & murder.

*Anger desis
ned, and dis
tinguished.*

Slouth as may be read in Barnard and Gregorie, is a slug-
gish mind that fainteth to do well, whose enymities are con-
trary to be malice, contempt of labour, neg'ating of prayer,
warpnesse of sermons and seruice, faintnesse of courage, de-
spaire, and lacke of hope. These evils christian babes, the fur-
ther they be from vs and our children in a l places, the nearer
are we like the image of him that made vs eachwhere, and the
more certayne we may assure our selues of his fauour. But
the more they be frequented, the further from his grace and
favour, and therefore a streighter discipline by sentences or com-
munitie of excellent vertue as some iudge, would be for
the elder sort of people bled that they might be retrained im-
mediately after childhode be expired, whether the euill pro-
ceede of the corruption of nature, badde custome, lacke of cor-
rection, and euill pastimes, or of the instigation of the world,
flesh, and the diuell, euer to be withstanding in all assayes, tra-

*Slouth desys
ned, and dis
tinguished.
Serm. 13 & 6 de
agitat. moral. 32*

*England
needeth Cor-
rectors in these
daies, as
Rome did of
olde.*

nels and pastimes, that so God might be glorified, the lawes observed, and the common wealth preserved, otherwise, the Lord is reioiced, the holy lawes abandoned, and the best flourishing common weale in the world overwhelmed. Hence Amos prophesieth, that the eye of the Lord is vpon that Realme that sinneth, to rote it cleane out of the earth, because there is no place out of his power exempted.

CHAP. XXXIII.

In what place babes shall sport them. How provident Bishops should be in placing and displacing of Scholemaysters. That Tutors ought to haue the knowledge of the *Dietetike* part of Physicke. Of the temperature of the spring, and how it agreeth best with Children.

What place
is best for
children to
play in.
lib. 2. de Morib.



The place where Children shall pasture, play, and sport them, must be safe from all danger, nere neither water nor fire, and yet the Puruerie must alwayes haue both, as affirmeth Moore. Upon no high place, for feare of falling: neither by any edge steele: in the extreme heate, nor in the vehement cold: in the burning sunne, nor in the boisterous winde, but in a temperate place and season, least it myght hinder their health, whiche thing Diogenes greatly regarded in the bringing up of Xenocrates children, although he were bys bondman, as sayth Erasmus. How carefull then free Scholemaysters ought to be withoute all bribes to discharge theyr duties that are trustfully entreated, you maye easily coniecture, and how providente Bishops in choosing, placing, and displacing of the accordingly, you may easily iudge, shew they ought as Plutarch, Galen, and Clemes Alexandrinus sayth, to be skillful in this art of preserving health, for of outward causes, as well as of inward, sicknesses are obteyned, as at large in my Diall of Ages may appeare, and especially children,

Bishops
ought not to
be
rich
in
the
world
but
in
the
heaven
lib. 2. de Morib.

in hope

whose pores (as those that doe out-breathe more than any o-
ther age) be very open. And therefore as Hippocrates, Galen,
and Auen, with all other learned Physicians, whether they
be *Greekes, Arabians, Perians, or Latines*, do affirme, that they
be sooner afflicted, by reason whereof Galen teacheth, that
Children prosper best in the Spring, and beginning of Sum-
mer, because that season is nearest to their Nature. And yet
herein by the way, I would not that any should thinke mee
to be of Athens is iudgement, consulted at the least of worthy
Galen. 1540. yeares past, who did affirme the Spring to
be hot and moist: but that I with Galen doe teache it to be
meane, and of moderate temperature, of Maister Buckma-
ster in his Prognostications wisely noted. Through whiche
meane temperature no doubt all things flourish, as Palinge-
nius, Fallopius, and Paparilla, affirme, for that otherwise it
would not, if it exceeded in any qualitie, as the other seasons
and times do (as in my Discourse Of the beginning of grow-
ing and living things, doth appeare) and therefore no mar-
vell if it be no farre to universall increase. The same also
we may referre to disordered States, Habites, Zones, Re-
gions, and Ages, as Peter Martir de Anglera, and Martin Cur-
tis declareth in the Decades and Arte of Navigation in oure
pages delineated.

CHAP. XXXIIII.

Howe the beste Philosophers define Vertue: Of the agree-
mente betweene Diuinitie, Philosophie, and Phisicke:
Whence the Morall Vertues spring, and their neede.



Murther, all Philosophers, especiall the
Stoykes, Academics, and Peripatetikes, that
were diligent in beholding Natures providece,
do affirme all Vertues to consist in a mean, as
by definition of the Prince of Peripatetiks,
appereth. For, Vertue saith he, is a constant affection of mind,
abtey

3. Apoc. comment. 19

De temperamētis.

Lib. de Sig. Celest.

De Calore.

De effici. pri. mor.

2. Esch.

Vertue defini-
ned.

Lib. 2. de Prop.
De Aulic.
De suad. bo. vale.
In Comment.
In Esbi.
3. de off. & de
amitt.
De regno.

Math. 7.
In Carnud. Ciro
pedi. de mor. vni
mal.
De Senect.
De amic.
Pri. de Nat. Quest.
de mor. pop. de
locis aff. lib. 1.
vbrs. eccl. 10. super
ff. 79. lib. de par.
lib. 3. ad Sap. Pas
dag. lib. 1. c. 13.
What al-
ways wile
men shoulde
wey.
De iuen. valetu.

De senituent.

1. De vs. par. lib.
quod ani. mor.
De senituent.
De Regno.
Lib. de Med.
In compend. dial.
In epis. dialect.

obtainned by free choice consisting in a certaine meane, and di-
rected by the righte rule of Reason, as write Castilio, Hecius,
& Placatomus &c. That is agreeable to Nature, or according to
the prescript rule of Nature, as saith Moore swith of y Stoikes.
Whosoener obserue and obey, as affirme Aristotle, Cicero, &
Olorius, cannot hurt any, nor be hurt of others, seeing Nature
seeketh euer as wel his owne safegard, as by the same euerlas-
ting Law we are taught to do no other wise than we woulde
be done vnto. But there is none that woulde haue anye euill
done vnto themselves by any meanes, therefore they must as
wel in Deede as in Thought auoide al actes that may hurt o-
thers, because that The same measure you meate to others
saith the Scripture, Shal be measured to you againe. And those
actions y errede the meane Natures Lawfull Allowance, are
coued of Plato, Xenophon, Aristotle, Tullie, and Alexander,
for Perturbations & not Vertues, of Hyppocrates, Archigui-
tes, Galen, & Auicen Sickneses, and of Diuines, after a soyte
Sins, Vlces: as by Gregorie Nazianzene, Augustine, Am-
brosius, and Petrus Lombardus it appeareth, but especially by
Clemens Alexandrinus: for whatsoener (saith he) is besides
the right rule of Reason, is Sinne. Which I would the wise ca-
pacities did no lesse wey, than the vnlearned and ignorant sort
hitherto hath bin vnable to conceiue, for otherwise as sayeth
Montuus, Theodoretus, could not haue iustified, that y Ratio-
nall, Appetitiue, & Irascible Spirites or Graces being coupled
(as you haue heard in y Epistle) by interchangeable let, doth
make a good comirtion in Vertues. Hence, as saith the same
Montuus, the good all Vertues doe arise: and by cause they en-
cline men to be simple, good of disposition after Nature, they
are (saith he) to be preferred before those y arise of Doctrine,
by so much I thinke with Galen, Clemens Alexandrinus, and
Olorius, as Nature is before, and better than Arte, for Gods
gift is before al Artificiall Understanding. And therefore Do-
cto Alenaunt of Paris, and Enauis oure Countreyman, with
Ioachim criom, affirme, with all other Logitians, that to
the

aching out of all knowledge, invention, and iudgement, be
the instruments befoze all instruments: But they can neuer
be well obteyned, if Gods gift in the naturall action be want-
ing, as the best diuines, and prophane writers do teache.

*Xenop. lib. 4. de
dict. & fact.
Tull. 2. Tusc.
Horac. lib. 4.
Ouid. lib. 4.
De potent. eleg.
Virgil. G. org. 3.*

Hence is it, that some can reason moze substantially to the
truth, taking arte through his diuine grace, than other some
with all their skill and industrie, as dayly experience both in
Court, Camp, and Countrey, doth declare.

Hence likewise the Countie Castilio, and Olorius the By-
shop testifie, that if nature repugne the Prince, all diligence
and exhortation of the Courtier is but in vayne, for what na-
ture hath made crooked (sayeth the Preacher) who can make
straight: the same also in the firste parte, by the example of the
Emperoures deprauid, I haue shewed in briefe, and Mokerus
at large. Wherefoze, when we be dis tempered, by cause thys
naturall meanes is something wanting, thzough eyther the
constitution, dyet, regiment, or euill custome, according to the
excess, or want thereof, all be deprauid from oure parents A-
dam, moze or lesse, inducing sicknesse, trouble, and sinne.

*Lib. 4. de amic.
De Reg.
Eccles. 7.
Lib. 1. de infam.*

CHAP. XXXV.

At what time Infantes should beginne to learne, and what
properties & qualities ought to be in a Tutor, and what
Bookes he shoulde teach the firste age. A briefe note of
the doctrine that in the other workes and ages shall fol-
low, with diuers other things worth the noting.



Now that thzough these, infantes may not be for-
ther empayred, as far forth as by dyet we maye

*Hipp. de natu.
hom.*

deuile, Religion, rate, and arte inforce, as Am-

*1. De off. Lib. de
uer. cultu.*

brice, Lactantius, Firmianus, Galen, and Palli-

*De seni. munda.
De cap. libr. 10.*

genius doe shewe, Children as yet be trayned by

*The cause of
education.*

from the firste steppes of vnderstanding, with young, learned,

*De lib. educand.
p. adag.*

and vnder persons, of good Religion, experie knowledge, and

*Lib. de prudent.
de seni. munda.*

good life, as Plutarchus, Clemens Alexandrianus, and Iohan-

nes Iouinus doe shewe. Although Galen and Boetius doe

appoynt

appoynt

*Lib. 1. de rat. flu.
guaror.
Lib. de infanti.*

At the third
and fourth
yeare childe
are to bee
taught.

Lib. 2. de princ.

The qual-
ties of a good
Scholemay-
ster.

appoint it, untill the seconde sequenth yeare, yet I thinke it
most reasonable, with Quintilian, Lodowicus Vives, and Mo-
kerus, especially in this age, some ripe some rotten, whereof in
the next volume I shall shew the reason, from the third yeare
the lusty sort, and the other (not so pregnant or ready witted,) from the fourth yeare, fifth, and sixth, and that they eschue the
sight and hearing of that that might make them worse, as is
said, if they learne not that that might make them better: and
to appointe a Tutor, a Scholemayster of good nature, suffici-
ent knowledge, ciuill manners, goodly stature, and seemely ge-
sture, for to be their guide, rather than earnestly to teache as
yet, whose tenne properties, with many worthy sayings, tou-
ching nouriture, deuised by Don Anthony Guevara, and tra-
nslated by Maister North, I omisse, because it is extant in En-
glishe in most places; and doe thinke good to expresse these of
Gordonius.

First, that he be apt to teach, witty, and ingenious, and that
he can interprete the holy Scriptures, applye them for the a-
mendment of life, and agree them for the strengthening of our
faith,

Secondly, that he be good and honest of conuersation: for to
speake well, and worke euil, is but to condemne and falsifie a
mans owne wordes.

Thirdly, that he be humble in teaching, and not loftie and
proudeharted, nor a tormentor with stripes.

Fourthly, that he be eloquent, for science without eloquence
is as a sword in a lame mans hand.

Lastly, that he be cunning, and haue the perfitte way of tea-
ching, so excellentely well set out by Maister Ascham for all
sharp wittes, (as hitherto hath not bin done) in his booke of in-
struction of youth, dedicated to the noble and righte prouident
counsellor, the Lord Burleigh, high Treasourer of England. And
as for the other sortes of baser capacities, or pleasanter wits,
as their Tutor can find them best, the Kings Grammar, Foxes
Booke, or any other, mete for their weak
wittes,

delicate deuises, and trades ensuing, chosen for they
 and learning, and not for fauour or kindred, but at the
 youth yeare, for further in this first worke I intend not, by
 and that the rest of the order of our trayning vp in al health,
 helthesse, and maners of life, with such kind of discipline and
 trades, mete to garnish a Christian Diademe, and what com-
 plexions are best to learne, and what Authoys meetest to bee
 might, shall be left for diuers volumes, answerable to the di-
 versities of ages, for others to performe according to this plat-
 forme, if I be hindered or discouraged, answerable to each
 nature, office, time, and place. &c. seeing those be better prefer-
 red, that trauell only for priuate profite, than he which to his
 small power with tooth and nayle seeketh the common benefite.

Wherefore
 Scholemay-
 sters are to
 be admitted.

CHAP. XXXVI.

At what time Galen willett Childre to exercise, and what
 pastimes be meetest for gentilitie: and what labours and
 trades be best for the comunaltie to auoyde, as well roa-
 gishnesse as idlenesse: Of the foresheew of good children,
 and how soone Strangers make theirs get their liting. Of
 the speedie regarde that woulde be hadde to Scholes and
 Scholers of *England* and *Ireland*, as wel for the ouer mul-
 titude that is in the one, as the ouer few number that is in
 the other.



I shall be time, sayeth Galen, for such somes
 as shall nobly and worshipfully be descended,
 and that haue such sound parts as we haue a-
 foze described, mete for the Campe, Courte,
 and common assayes, with the knowledge
 also mentioned, to learne to ride, runne,
 wrestle, tosse the light launce, & throw the small dart, make fit
 for their feeble strength, vsing Archerie chiefly, although ene
 one can not attaine to Catenes cuning, mentioned by Quintus
 Curtius. The rest of the comunaltie, every one to some arte or
 myerie, answerable to their nature, inuention, & place, vnlesse of Archerie.

Lib. 7.
 Ascham hath
 written a
 learned and
 shillfull booke
 of Archerie.

D. y.

as in

Ab. 2. de Propia.

In Idea.

2. The 1. 3.

A iust and profitable law.

At what age childre should be taught to labour.

At what yeares the children of strangers get their living,

Booke the
Booke of the
receiving the
Queenes
Majestic in-
to Norwich.
A needefull
thing of Ma-
gistrates to
be confide-
red, and spee-
dely to be
redressed.

Too many
Scholes, and
Scholes in
England.
In y^e alarme
to England.

as in youth you carefully nourishe them, in age you meane-
crutly to cast them away, and therein what else doe you saith
More, but then make Roges, and then punish Roges. And
those persons sayth Plato, that passe their lyues without pro-
fit, ought to have the rest of their dayes lawfully taken from
them. Also the Scriptures saie, that they that will not la-
bour, ought not to eate.

Hence it seemeth, that our profitable lawe made againste
Roges and vagrant persons, is iustly broughte. And in child-
hode labours shoulde beginne, because the twigge, you knowe
the Brouer be, will easelyest twine whiles it is greene, be some
picks that will be a thorne, some eroketh the tree that god
camothe will be, and vse maketh maysterie, as by dayly expe-
rience, and the strangers children it appeareth, for at four and
five yeares many of them get their living, being therefore no
sache burthen to the common wealth as some fantastically im-
agine, but rather greatly beneficiall, if you will well wey
the sundry waies and trades that they teache, howe our chil-
dren maye get some part also of their maintenance, with the
profit that sundry Townes and Cities hath, by the industrie
of them learned, as in open shew most excellently in the eye of
your maiestie at Norwich was handled, wishing, that in sundry
corporations of *Wales*, and the *North*, some were planted, that
so the idle mighte be both taught to get their living, and also,
that the voyd and emptie houses mighte be maynteyned: and
that the greatest part of all youth, hauing gotten some strenght
as well of theirs, as of ours, shoulde be brought vp in husban-
drie, and dayly laboures, and not in toyish deuises, needelesse
for our commons, a lesser parte of all kinde of Artificers and
Merchants, and the least number of all, for all kinde of Scho-
lers, our State (to them that looke into it, as I haue done into e-
uerie Citie, Towne, Corporation, and Borough, and the ma-
ner of the liues of all our Countrey people of euery degree)
both so require, as *Ireland* doth the contrarie, Scholes and U-
niuersities, as *B. Rich* rightly proueth, our Statute Lawes

communi.

commendeth, and for the love I beare to my Countrey I do
 wish, because, that by the meane eche state is best mainte-
 ned, if dearth and scarcitie maye be eschewed, obedience be
 embraced, laborious arts and painful travells practised, and
 also by reason of the greate want there is of painful servants
 and willing bondes, notwithstanding, that needefull statutes
 made for servants, and that also of taking of Apprentices, for
 doubtlesse after they have gotten some Scholerly knowledge,
 conceits of understanding aboute their fellows, and custome in
 pollicie the two firste ages, they then forthwith condemning
 for the most in al the ages following, not only honest, homely,
 and hothe travells, but also, if their parents leave them not li-
 ving considerable to their understanding and liking, nor by a-
 ny other wayes be preferred, to shifts forsooth, lectures and pra-
 ctises, by and by they enter, or into the professio of Divinitie,
 Physicke, Lawe and Scholing, before they be approued ey-
 ther for capacite, maners, or experience, turning witte into
 wilnesse, learning to lechennesse, truth to deceitfulnessse, run-
 ning to craftinesse, eloquence to flattery, fidelitie to hipocrisie,
 labour to ydolencesse, and humilitie to stoutnesse: to be shorthe, as
 Tullie testifieth, that as bountie by bountie is diminished, so
 I affirme, that by learning, learning is contemned and dis-
 abled.

Some need
 full statutes
 to be execu-
 ted.

And yet hereby I meane not to seclude the apt minde of a-
 ny of the Peomanrie that shal haue continual maintenaunce
 from the dayly study and practice of any of the aforesaid, or
 any other of the liberall sciēces, neither Colledges, or worthy
 gramer scholes are to be suppressed, no more thā I do affirm,
 that the dullarde of highe birth is to be preferred, or the pel-
 ting scholes in euery place to be suffered, as in the nexte age
 shal be at large declared, and the ouer number in ech Diocesse
 welly trayned, accounted with the labours, trades and exerci-
 ses described.

Which vse of laudable labors, and exercises partial, is so
 ancient, as Diogenes scholars practised it in Grece, in Candy, as

P. iiij.

Erasmus

In Apth.

In Apth.

Looke in the
laste part of
my booke of
the benefite
of Bathes
of Buckstone

Erasmus declareth, Licurgus appointeth it the Lacedemonians, and Alexander Severus furthered it amongst the Romaines, and charged the censures ouer youth to be againe carefull, as Valerius Cordus testifieth, and Conradus Lycosthenes. Commanding youth with due reuerence to attend often in the presence of their vertuous Parents, Tutors and Maisters, that thereby they might learne Civillitie, good Manners, Wisedome, every kinde and age by themselves. At the Bathes omitted, notwithstanding my rules deliuered, as of Buckstone this is reported, not doubting but it will be ordered according to the Register prescribed, considering the noble Earle would have al men well used, and every one to be well dealt withal, so for his great charges was the house builded, and for the common benefite, and not for private profite, nor baينه deuises: and so Plato councelled the Athenians in al their doyngs, although they were Infidels, that they shoulde learne all offices of life: of Christians therefore not to be neglected at all times and in al places.

CHAP. XXXVII.

Of Tullies deuision of dueties bothe naturall and morall, and howe they ought to be regarded. The antiquitie, formalitie and decentnesse of apparell, in sort handled to the praise and dispraise thereof.

In off.
Perfecta.
Duetie deu-
ded accor-
ding to Tullie



The Romane Orator deuiderh dueties two wayes, the one perfitte following nature entued with the mozaill vertues, or Cardinall, as the Scholle Doctors Bernarde and Lumbarde do tearme it, with the auinttent holy Fathers Anselme and Augustine, and lerned Philosophers, as Aristotle, Macrobius and Scotus, because they fortifie and strengthen all mankie

in these motions: as for example: Prudence righteth understanding, Fortitude Courage, Temperance Luste, and Justice all powers.

The other not so per se proceeding of instruction by precepts guiding the trade of life, according to euery condition in the semblance of wisdom and naturall goodnesse; of all wise men (as sheweth Guenara) by the authoritie of Salomon to be desired, and in their children to be instilled: because they ought more to reioice and glory in knowledge their children have, than of the abundaunce of goods they leaue them: Although now adayes possessions, annuities, cattelles, gold and silver be chiefly esteemed: for who, except only the very wise and perfect noble, bearing one commended for the gifts of the minde and body, that forthwith demaundeth not for the gifts of fortune also, as of what liuelihode is he: what is he worth: not regarding his state, profession, and vertuous calling, or his noblenesse if he be blessed: preferring the mould of the earth, and dumbe beasts, that he breedeth, before mans graces, ruler of all corruptible things & politicall causes: Oh horrible abuses, by the very heathen condemned. For, as Quintus Curtius writeth, the honest, ciuil and learned sorte commonly be least wealthy, vnlesse it be worthily bestowed vpon them, by Princes, Preres, Potentates, Prelats and parents, gifts, heritage, office, will, or marriage.

And no maruell, for their mindes are more inclined to vertue, wisdom, knowledge and honestie, than to riches, possessions, or annuities, and certainly so it becommeth good men, for vnlesse (babe) you haue a delight to seeke after wisdom, vertue, knowledge, and good manners, in vaine as saith Simplicius is the studie naturall or diuine, either the skill & trade of breeding, feeding, husbandry, or clothing, by Tully so highly praised, or the waye of winning of riches by any office, Arte, or misterie: or yet the high gift of preaching, healing, or pleading: not treading the steppes of Christianitie, of some Philosophers, Poitions and Lawiers to be better considered in their

Media.

a foot the de maunde.

wares of preferment.

What becom meth good men.

Super eth. Arist.

In off.

There is no thing commendable, where watch good mances and duties.

Three chieft
pointes.

their preaching and practising, not so muche regarding how eloquently, delicately & cunningly it be handled, as howe true, profitably & iustly it be performed, maintaining no action or wager of Lawe for gaine or glory, neither assuring the sicke of health when he is past remedy, nor alledging the Scriptures for the furtheraunce of libertie, but suche as accorde with the veritie, as that famous Clarke and excellent Preacher Maister Doctor Squire of late in his Sermons at Pauls Crosse excellently handled and diuinely deliuered.

Another part of this dutie that may be referred to childre consisteth in the comely keeping of the body, and seemly forme of apparell, of Holinshed not a little reprovied, as it is nowe vsed of the elder sorte, & by Vauca in Prose, & Lillie in Latine verse, for yonths cunningly described, so that it be regarded: remembryng alwayes the due reuerence belonging to Parents, Maisters, Elders, Nobles and Officers, as Moses, Sirach, Plutarch, Quintilian, Ambrose, Osorius, and Mokerus willeth, which as Tullie sheweth, was better obserued of the Iacodemonians, than of the Athenians. But the chieft regarde of all muste be to obserue the lawes of G D D and the Prince, and them alwayes to solowe and obey, by that reuerende Father, and honorable Prelate Maister Doctor Elmer in his Sermons of late before our Soueraigne, righte godlye and ductifullly deliuered, euen as in the Primatine Church it was by the ancient Fathers and diuine Teachers, and as nowe it becommeth al good subiectes. For as Clemens

Profitable
counsell.

Pubertate.
Adolescentia.
Iuuentus.
Actus iuuentutis.
Et Senectus.

In eadem
De offi.

Alexandrinus affirmeth, al those that haue a desire to solowe lawes, do build into themselves strong holds, that keepe their minds & bodies in a lawfull mean, obeying their prince without racha in his commandements, and in guiding their consciences without offence, as in the rest that not be omitted, according to the ages of Childre, Youthe, Pouth, Perfect man, and Old age.

And these meanes by means of his behauiours, Aristotle termeth, Maisters, Tullie Duties, Saint Ambrose Christianitie,

Osorius

Calisto Courtinette, Elliot Gouvernante, *2 de Regimur.*
 and the holy Ghost Wisdome, for through Wisdome
 we be instructed, taught and preserved, as saie Salomon
 Synch, for Wisdome that openeth the mouth of the dumb,
 and maketh the tongue of babes to be eloquent, that ma-
 keth us to industrie at all times, in all places, as Plato willeth,
 to be open and welplike to folowe Vertue and flee Vice,
 to resist euill opinions and sinners, and to keepe the true
 Christian faith, as saith Clemens Alexandrinus, Athanasius, *Pedag.*
 and Vines, and that instructeth childre also to auoide idlenesse,
 as Ouid willeth, holy Ignatius, sage Cirill, and Mokerus, by
 cause that in the iudgement generally of al the wise and lear-
 ned, it hath no small force. These behauiours in making and
 marring the maners of the minde aswell as the state of the
 body, of our late famous Jewell, as the learned and worthy
 Doctor Maister Humfre testifieth, in his tender age conside-
 red, and during his life accustomed. Also, the Proverb is, that
 Meate makes, Cloth shapes, and Maners a man.

The sacred worde likewise saith, that by a mans appa- *Eccle. 19.*
 rell, language, and going, he is known what he is.

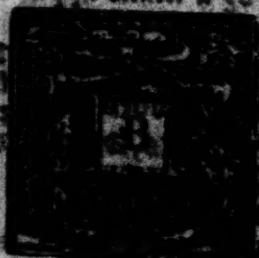
And the ancient custome of Princes, Pères, Prelates, *A decent*
 and people do declare it, as by the Parliament Robes of the *forme of apa-*
 States, the Gowns of the Judges and Sergeants, Scarlet *parell laus-*
 Gowns of Aldermen, and the Liveries of Companies, with *dable.*
 the Coates of Armes of the Heralds from time to time haue
 appeared it.

Howe fantasticaly, disdainefully and sleightly sooner
 we condemne comely ornaments ordered of mooste ancient
 time for the kind, degree and profession mooste decent, as Be-
 nedictus Areteus testifieth, yet I woulde not haue it so to bee
 thought, that it shoulde be of any necessitie, that the office
 woulde be depraue, if the Minister be not in his habite: as the
 Declaration is of no force without there be firste befoze it
 be read, an Oye sounded: nor that any superstition therein
 shoulde

should be maintained. To wit, to be a Doctor apparelled
like a Doctor, a Minister like a Minister, a Doctor like a
Doctor, a Judge like a Judge, a Counsellor like a Counsellor, a
Ruler like a Ruler, a Commoner like a Commoner, a Courtier
like a Courtier, a Gentleman like a Gentleman, a Man like a man,
a Woman like a Woman, a Youth like a Youth, a Maid like a Maid,
all things ought to be both comely and profitable, and each
one according to their degree, to be revered accordingly.
For the Reformation is, that As a man is met, so is he greeted.

CHAP. XXXVIII.

A constitution of such as appoint no naturall ende or
godly election. Of the cure that Rulers shoulde have
to holy Religion. The folle of such as have taught
people pleasure to be a letter to Vertue; a description
of the best constitution.



because my meaning is not to stand
upon such things, thoughly as I see to all
counseling of the body and minde, until I
come to the other ages. I doe affirme here
with Galen, Clemens Alexandrinus, and
Saint Augustine, that they be not a little
deceived that suppose all men meete to at-
taine Vertue, as they be that thinke there is none that fa-
vour his life, which is to appoint no naturall ende, or godly
election, because both these violate the nature and providence
of God in mankinde, but by the halfe. For neither are al men
borne ruliners to govern, nor all is made and chosen, that
they favour Justice, Vertue, and Goodnesse. Wherefore I
magnell with them at the Stoikes, that supposed al men meete
to get Vertue, as Paule did at the Galathians, who after they
had

What they
be that know
menkinde
but by the
halfe.
A matter
worthy the
magnelling.

have receyved the grace of God, cast it behinde them, when as
 we se dayly many chyldzen bozne of the same parents, brou-
 ght up of the same Paisters, and vsing the same nourishmēt,
 after sorte in nature, as well as in opinion. Who I pray you
 for Gods sake, who hath taught wickednesse, sayth Galen?
 and yet sein chyldzen shall you find by nature prone to vertue,
 but by their Parentes, Rulers, Preachers, Teachers, and
 Paisters, through instruction and correction be broughte *Rom. 6.*
 therunto: Whrough the sacred worde, as affirmeth the A-
 postle, the people be brought vnto the Christian faith, and by
 godly regiment kept in holy Religion. Howe carefull there-
 fore Rulers, Potentates, Prelates and Preachers, ought to
 be, to forsee that Unitie be obscured through all your spate-
 riles Dominions, and that no exercise, intention or deuise
 whatsoeuer be permitted, Propheying, Preaching, Reading,
 Interpretation of Scriptures, or forme of ministracion Pub-
 like, or Priuate, other than agreeth with the holy Catholike
 Faith, our present lawes confirmed by Gods lawes, you may
 easilie gather, forasmuch as all such doings tend to populari-
 tie, vniuersitie and sedition, as often alteration doth Irreligion:
 for what a seditious and sleaumerous case is this that still
 some put forth, that if it be consonante to the worde of God,
 then we are bounde to obey, vse and follow it, other wise not,
 as though it could not be consonant to the Scriptures, vnlesse *Seditious*
 such a singular and precise Sir did approue it. And why by *speeches to*
 cause forsooth their Cape, as, it is, excell all men, and that the *be auorded.*
 holy Ghost is rather preast to instruct Canilliers and Secta-
 ries, than the whole Christian state of his holy Church,
 Princes, Prelates, and people, not considering, that where Re-
 ligion is once firmly grounded, and constantly beloued, that
 then they be there more obedient vnto their diuines, than to
 their Captaynes, as testifie Quintus Curtius, Iosephus, and
 Lactantius, nether that hereby is brought a manifest star-
 ting hole to all contempt and disobedience, if this objection
 laye withoute distinction of time, place, and state, be admit-
 ted, too common.

*Lib. 4. de anig.
 De vero cultu.
 a presumptio-
 ons and sediti-
 onous obiecta-
 on vled still*

Deord. fol. 336.

No pleasure
is to be for-
bidden, where
of cometh
no harme.

Lib. 3. de Off. Sen.

Lib. 3. de Off. Sen.

Scandalum maine
et minne.

Lib. de Smeck.

The humane
debility of
graces.

In Lib.
Lib. 3. de Off.

Structure
of the
body.

ted. Again they be holden with extreame folle, as Bollinger
learnedly sheweth, that say we are withdrawen from Vertue
through right pleasure, through lawfull pastimes, as in a
 pamphlet of late was deliuered, entituled the Destruction of
small Vices, accompting recreations, profitable pleasures,
retoyings of life, for hapnous bymies, as persons wholly
ignozant in Philosophie, Whiske, and Diuinitie: for the ex-
treame and unlawfull lulle and pastimes, is not to be fear-
ed pleasure, but rather unreasonable paine, offence and dis-
pleasure, whereby by the way it appeareth, that Cicero for al
his knowledge and eloquence in mo:all Philosophie, sayed
for lacke of perfect skil in the naturall, and Gods giste in the
rhetorickal, and namely, in that he wrote against Metrodo-
rus, affirming, that a good complexion, pleasant health, dothe
strive with honestie, withoute the latitude whereof, whiche
consisteth in the most pleasant agreement of the vnitie of the
partes of the spirit, humors and members, accordyng to the
more and the lesse, maintained through moderate exercise of
the mind and body in pleasant recreation, as he saith the light
in the Lamp is with Oyle, very profite, cometh honestie, no
right pleasure can be at all. For first of all that we maye rise
out of the mire, and bring him to the wall: what profite or ho-
nestie can be at all where reason is wanting: what manhode
where is no courage: what generation or nourishment where
lacketh desire: what gouernement where lacketh understan-
ding, what Religion, or Doctrine, where sense is wanting:
what weale, what joy, what state, where all these things,
loyal Health of Body and Soule, pleasure is banished, delight
destroyed, comely societie condemned, the meane misordered,
a good complexion banished or not bled: and pleasure is desi-
ned to be every motion and state of the body, wherein manne
hath naturall delatation.

There be diuers kindes of pleasures, some are attributed
to the soule, and some to the body.

Ca

*Nemesius de
volupt.*

*Lib. 2. p. 17. id est
de loc. medic.*

*De sani. tuenda.
De Regim.
In Diet.*

*Q. Elizabeth
of excellent
constitution
and know-
ledge.*

*Tullie repro-
ued.*

the Soule intelligence, and that delectation that com-
eth of the contemplation of truth, toyning therewith the re-
membrance of the good life past.

As to the body, that delight and pleasure that groweth by
the using of that which is waiting, and the emptying of that
which doth abound, in þe booke following what is omitted at
large to be handled, under the things naturall contained, as
in my Tables in Bathes apde appeareth, Welkerus, and Va-
ninsolus: all which felicities and pleasures, the best constitu-
tion, holding the latitude of health, and diuine instructions, en-
richeth, bringeth, and maynteyneth the graces of the godhead,
which assisting with the rest mentioned, in a word for all, ex-
tending life, as well as continuall health: it causeth as
Montanus, Osorius, and Bullinger, following all the best lear-
ners, affirmeth, with all other vertues of mind and body what-
soeuer, as in another place I haue moze largely discoursed, of
Tullie is confessed, and of the prudent quickly perceived. For
what is he for example, that eyther hath godly zeale, loyal
heart, or louing mind to his Countrey, that doth not thinke all
this reflecteth with the whole stay of the weale publike next vn-
der God, in our Quenes maiesties life, who as hir highnesse
(best spoken to the prayse of God, profite of the godlye, and
without suspicion of all flattery) hath a most excellent com-
plexion of bodye, agréable to nature, with all giftes of the
mind, and education answerable, so immediately vnder God,
pleasant and ioyfull health in the same constitution praedised,
in the long preseruer, through whome we haue so muche god-
lye and quietnesse, which God grant to be perpetuall, and
hir highnesse life equall to Polio Romulus, in happinesse to
Augustus, and in riches to Croesus, and after this transito-
rie life, to obteyne those vnspeakeable and euerlasting pleasures,
loves, and Crowne of immortall glozy, prepared for his elect,
with Abraham, Isaac, and Iacob, in the Kingdome of Heauen.

Where nowe was the Prince of Oratozs the Romane plea-
ders notable witte, that in all other things, mozaill, ciuill, and

P. 14.

politique,

politique, was so excellent, that was busy in his Orations, as
 well as in his Offices, and In such questions, Disagreements, Pri-
 nals, Angurals, Canon and Civil Law, wasteth himselfe so
 often, when as he brought the best constitution, Gods grace,
 soft health, pleasure, for a Champion to combat with Hone-
 stie, and placed the naturall cause of all profit, the meane tem-
 perature, health, pleasure, amidst y^e most horrible extreames,
 disetish doctes, vices, displeasures. Here also I cannot excuse
 skillfull Grimbald, in translating Complexion for Constituti-
 on, when as Complexion is truly taken with Hippocrates,
 Galen, and Avicen, and all other learned Physicians, for the
 joining together of divers qualities of the four Elements in
 one body: but Constitution comprehendeth not only the tempera-
 ture, that never Chapeth (as Galen sheweth) in one degree of
 heat, but it is a great deale more effectuall, and more perma-
 nent, as the parts universally well fashioned, apt to al duties,
 with most members, and deeme greatnesse, and also the well
 joining of them fite to all actions.

De off. scilicet. vbi
 Grimbald
 Deceptus
 De. Bo. cor. 2. 1.
 De temp.
 De apt. corpor.
 consil.
 1. De sens. suada.
 De. Plat.
 Hipp. & Plat.

CHAP. XXXIX.

The Strykes diuersly reprehended. Of our depraving both
 by custome, and by nature. What force the temperature
 is of to alter as well the bodye as the minde. Of the con-
 demnation of certayne Sects of Philosophers. Vniuersall
 destinie condemned. Predestination briefly declared.



His sufficeth with that that followeth, to shew the
 follie of all them that say, that we are through mo-
 derate pleasure, through healthfull state, and hol-
 some exercises, withholuen from vertue, through
 honest pastimes, and lawfull games, made godlesse, through a
 good complexion to strue with honestie, whome the learned
 Posidonius, as Galen wrighteth, hath notably confuted, affir-
 ming that in vs certayne inward seedes of vices doth lye, as it
 were certayne small fires, and that it is not so necessary for vs
 to beware of vices, as to resignish a heape backe the increase

De. Bo. cor. 2. 1.
 De temp.
 De apt. corpor.
 consil.
 1. De sens. suada.
 De. Plat.
 Hipp. & Plat.

De. Bo. cor. 2. 1.
 De temp.
 De apt. corpor.
 consil.
 1. De sens. suada.
 De. Plat.
 Hipp. & Plat.

eat, drinke, dallie, tichle, rubbe, scratch, and other vnlawfull
 pastimes, condemning the motions and desires of the spirit,
 and cleauing to the appetite and lustes of the flesh, whereas it
 was and is the high way, not only to the destruction of bodie
 and soule, but also of name and liuelode, the one sorte putting
 all blisse in wanton chambering, the other in drunken banquet-
 ting, the third in contemning life: so that Hegesias stirred ma-
 ny to neglect, as well their owne preservation, vntill Ptole-
 mous the King by decree put him to silence, as by politique
 princes ever accustomed, that against God and the lawes hath
 preached, as also induced sundry to despair, and to cast away
 themselves through his eloquent orations, uttered in the hear-
 ing of ignorant persons, that he made in prayse of death, and
 contempt of life, as Valerius Maximus, and Erasmus testifi-
 eth, much like to certayne barbarous Indians, mentioned by
 Quintus Curtius, whiche among them are reckned for them-
 selues men, who both account it for great shame to be alive, vntill
 they be aged, sicke, or graced; leauing herein no rule to
 reason, no place to experience, nor no restraint, amendment, or
 correction, to the licentious flesh, lust and ire, will and cou-
 rage, in full old Adam, respecting neither the safegarde of the
 soule through amendment of life, by the graces of the godhead
 in the newe Adam, through faith, hope, and charitie, with the
 goodly diuines, nor the conseruation of the parts in health, the
 humane graces or vertues, through phisicall counsell, with
 the reuerende and skillfull phisitions, nor the preservation of
 power, wisdom, and iustice, through blessed and kingly regi-
 ment, with the mighty magistrates, wise philosophers, and
 learned Lawyers, together with all sort of Scissines, Sectes,
 and Heresies, which are ever said to tend to sedition, mutenie,
 and alteration, whereof in all times hath bin too great a tryall,
 needfull therefore alwayes speedely to be prevented, withsta-
 ded, and abolished, wicke. We shall as newe fangled, as some
 are in their garments, and the whole course of them that teach
 with the desperate and damnable Turkes, or that do beleue

a wise note,
 and a petic
 found.

Some Gentiles are instructed al to Heathenly, as do diuers
 Philosphers, trusting only in Destinie, whā the Po-
 pte Ieremie hath utterly confuted, with Saint Gregorie,
 and Master Hucheson, in his work entitled, The Image of
 God, or to generally, as ouer many do saie, that al thyngs,
 good and euill, doe happen of fatal necessitye, predestinately, see-
 ing that not only al the olde holy wryters, Clemens Alexan-
 drinus, Ignatius, Cyrillus, Augustine, & Gregorius, do affirme
 that Predestination doeth appertayne but onely to the blessed
 Election of the faithfull, godly, and holie ones alone, but also
 the late forraigne and home wryters, Erasmus Sarcerius, Lo-
 douicus Vives, Master Hucheson, Doctor Cradocke, and
 Antonius Coranus, very largely and learnedlye deliuereth:
 Here only remembred for our outward instruction, and not
 to put any Faithfull Beleuer in doubte of our inward Electiō
 and Predestination, though grace in Christ Iesu, and that a-
 greable to the whole scope of the Scriptures: for if we shall
 apply to our base capacities, The offering of the Lorde vnto
 vs, is our calling: who so taketh holde of him, is electe: if wee
 continue to the ende in the truth, we may boldly saye that
 we are predestined, the faithfull and godly giuen, and not the
 Vnfaithfull, Sinfull and wicked: but if we refuse him, we are
 Hardned, and so shal we not leade any into Presumption, nor
 into Desperation. And therefore Bullinger right waresly and
 wisely teacheth, that all men are not drawen vnto him by
 the Beare, nor like Blockes and Stockes: although Paul was
 forcibly to preach vnto the Gentiles the veritie, Abacucke vi-
 sionly to shew Daniel the power and mercie of the Mighty,
 and Jonas miraculously to warne them of Nininie to repente
 and cry for mercie, whych they obtayned, Bycause euery one
 of them tourned from hys euill waye, and from the wicked-
 nesse he had done, to the great grief of the Prophet as ye may
 read, by reason he saw that his preaching should be falsified,
 More regarding his own credite, than the glorie of the migh-
 ty, or the sauing of so infinit many, which fault God forbiddit

Lib. 1. Stromat.
 De pradest. Janſen.
 De verit. fidei.
 Christ.
 De pro. Aci.
 De grat.
 De pradest.
 Epist. 3. ad Mago.
 idem ad Smir.
 De Prad.
 De ver. fidei chn.
 Cap. de Prad.
 De Pro.
 De Prad.

Of our call-
 ing, election,
 predestina-
 tion, and indu-
 ration.

De Pradest.
 Decad. 4. fol. 4.
 f. 646.
 Actes. 9.
 Cap. 22.

Cap. 4.

Cap. 3.

Math. 7.
Luke 11.

De Præf.
De Lib. arb.
Dialog. 1.

Effentials, de
natō.
Roma est An
ma rationale.

Confess. Aug.
Lib. 1.

De Præf.

Rom. 8.
Ephes. 1.
De Præf.

should be in any of the Clergie, seeing that God enioyneth none to folle: for the confirmation whereof, Bullinger citeth the saying of our Saviour, Aske, and it shall be gyven unto you: Seeke and ye shall fynde: Knocke, and it shall be opened unto you: for whosoever asketh receyveth, and whosoever seeketh findeth, and to hym that knocketh, shall be opened. Whereby we see, that we must alwayes, while we live, stand for the assistance of the graces of the Godhead, to direct ours, according to the divine lawes, and then doubtlesse we are his Saints. Let anye in this pointe of their precise and unprofitable inventions say what they list, or say to the contrarie, seeing that Cause confesseth man to have Reason and Will, as it is most true, and as by the definition of Man appeareth: for Man is a living creature, endued with reason, or else his state were no better than a Beast, if there were no difference, whiche by no meanes maye be permitted, but alwayes remembred, that the earnest care of children to follow Vertue may be furthered, and not hindered (as forth of Saint Augustine maye be gathered) but rather the more encouraged, and that the evil and disobediente may not have a false gloze to colour theyr lewdenesse, and that Divine thyngs, Naturall and Political, may not be confounded, nor the weake consciences burthened, as in the holy Articles of Religion is forewarned, in the Margent upon Ochines third Sermon noted, and by Veron like wise wilten, and as by this definition set forth of the sacred Scriptures is verified, for the predestinate are Saintes, or holy people, made like to the Image of God: and are called, justified, and glorified by him.

A

CHAP. XL.

A declaration of certayne conceyted fellowes voyde of reason or arte, which iudge of the mediate graces not as they ought, nor yet of the immediate. Of the wickednesse of Libertines, and of the speedie redresse that must be had. *Machinels* discourses to his Prince to be abandoned. A repetition of things going afore in a Christian societie to be remembered.



Furthermoze, who of any right iudgement can but mislike the pzetise and too pzetisly conceite of some that wene themselves odde wightes, whiche doe iudge Gods power and glorie to be depraied, if there be granted any grace, vertue, or power, to procede from the celestiall bodies, theologicall graces, mans spirits, or princely regiments, or from the substance and qualities of the elementall bodies: not knowing the force of moving, light, and influence: the benefite of faith, hope, and charitie: the nature of desire, courage, and reason: the goodnesse of power, wisdom, and iustice: nor the alterations wrought by heate, colde, moisture, and dryeth, limited them by their Creator, to eache thing, according to the law of nature: as persons verily wholly ignorant in the profound knowledge of God, of nature, of regiment, and experience of Gods workes in his creatures, from time to time approued, and of late by blasing starres signified, as well as of old, as berdelike, launcelike, swordlike, tunlike, hoznelike, torehlike, manlike, besunlike, & such other, some natural, some supernaturall, as Abienus, Damascenus, and Manilius in their dayes delivered, & since, Picus Mirandula, and Fredericus Nauic, but last of al, Michael Mestlin, Hef. Roslin, and Kindar to write most godly & learnedly: whē as al these his most wonderful workes do rather set forth & declare his most mightie power, incōprehensible wisdom, & exceeding mercy of vs to be considered to his glorie & to our profit, thā by any meanes to contrary.

For as the Kingly Prophet David saith, The Heavens declare the glory of God, and the Firmament sheweth forth his handie workes. The workes of the Lorde are greates (saith he) and to be sought out of all them that haue pleasure therein. Again he saith, All his workes praise him. And truth it is, whether they be Mathematicall measured, or Metaphisicall pondered, let now the Arrian Ochine with his followers neuer so fondly force to the contrarie.

Arrian.

Moreover, who can but condemne the desperate will, and senselesse witte of all Libertines, that for as much as they follow libertie, and doe condemne Gods preceptes, not remembering their newnesse of birth, the forsaking of sinne, they neither feare God, nor obey man, being the very worst of all others, putting their blinde beltese with Diagoras, surnamed Godlesse, Theodorus, and Protagoras, in selfe rule, fickle fortune, and blind chance, making no conscience or difference in lawes diuine or politique, so they may haue their liking, until suddenly be layde in their dish the high Holand herbe Chokewade, until the iust indgement of God fall vpon them, like rather brute beastes, senselesse blockes, and blind infidels, than reasonable creatures, godly children, or dutifull subiects. Equall to these incarnate diuels exprest, is the discourse of the Italian Monks Machiuel to the Prince his maister, who setteth aside as well the graces of the godhead Ecclesiasticall, humane, and princely, as Theologicall, so that he may serue his turne, be it neuer so farre from the godhead: giftes, celestiaall influence, humane knowledge, reason, courage and loue, princely vertues, power, wisdom, and iustice, or diuine graces, faith, hope, and charitie, not regarding by these his faithlesse and fickle doings, how that he diuideth not only man from man, where his preceptes be embraced, but also leaueth no good state peopled for anye godlye one Prince to raigne vpon many vertuous subiects, of late excellently confuted in a Latin worke, dedicated to the noble and godlye Gentleman Maister Francis Hallings, and Maister Edwarde

De nat. deorum.

No godlesse creature left unpunished here, or else in the world to come.

De Princip.

Machiuel: confuted.

Bacon.

Bacon: may receive
in all
to love,
Disciple
the body
only
in the
for if
bel and
Patriciu

The
ou
na
ti
to
ri

T

Strophe
ly, and
God in
never
let for
may a
dian
Chir
ner
and

Bacon. No vice then is there fouler, (that thether my talke may returne from whence it is strayed) than such intemperance of body and minde, declining from the meane, especially in all such as are appointed in one knot of Christian societie, to loue, preserve, and instruct others, as our Saviour did his Disciples, to loue, serue and obey one another, regarding so the body, that we neglecte not the soule. Look so to the heavenly and diuine regiment, that all earthly and princely state in the Scriptures so highly commended be not ouerthrowne, for if you suffer oure kingly regiment once to quaille, farewell and adue to all Vertues, Honors and Dignities, as write Patricius, Chelidonius Tigrinus, and Olorius.

A needefull note.

De prin.
De reg.

CHAP. XLII.

The familie of Loue to bee apprehended of the vnitie that ought to be in gouernmēt: Which way Faith is obtained: How meanes and miracles differ: Of the confutation of diuerse heresies: What hurte doeth growe of too too costlie apparel: *Pauls* opinion concerning the vnrighteous, and why it is layd downe.



He vpstarte faithlesse familie of Loue therefore are not to be suffered to wander anye longer (laide by Daui George of Delf, and hatched by Henry Nicholas of Amsterdam, but made fligge by Christopher Vittel of Southwarke Joiner) erroneously, dissembling,

The inuents of the secte of the familie of Loue.

ly, and damnably teaching, that they in God are Deified, and God in them Hominiſied: so that whatſoeuer they doe, be it an horrible neuer so wicked, cannot be euill, as if ye reade a worke of late ſyring. ſet forth, entituled The Displaying of the familie of Loue, may at large appeare: ſeuering themſelues from the Chriſtian cōgregation, and Catholike company of the Primatiue Church, viſible & militant here vpon earth vnder our Queē, next and immediately vnder God, of the Churches of England and Ireland; and congregating themſelues in one houſe or other.

D. it.

there

Erronious
and seditious
Bookes.

A Catholike
exhortation.
Math. 12.
Dissent
cause of all
destruction.

Nothing
without
meanes can
stande.

Whence the
reason of all
lawes were
had, ciuill, co-
mon, oꝝ pri-
uate.
All the ad-
ons proceede
from the oꝝe
cation of the
parles.

ther of the familie, which if he be a disciple, they call Rabbi, accompting all thinges in common, other wise than the lawes of God & our Prince doth warrant, teaching principles full of sedition, communitie, & blasphemie, as in the bookes of Exhortation, a Dialogue betweene the father & the son, the prophetic of the spirit of Loue, *Euangelium Regni*, the glasse of Righteousnesse, the holy Lambe, &c. both too manifestly appeare: exhorting all my countrey Wabes of euery congregation to remaine in vnitie of regiment, as diuers members of one body, seeing that the infallible worde of God affirmeth, that euery kingdome diuided in it selfe can not long stande, as dayly experience, common reason, and infinite histories do declare.

For enen as without vnitie of body and mind, there can be no health oꝝ perfitte strength inwarde, as is saide, so without outward, in bodie and states politique, of godly reasons rule in all common weales, Princes directing, Pastors preaching, Councelloꝝ commaunding, Captaines leading, Physicians healing, Tutors teaching, Trauellers trading, Artificers working, ploughmen plowing, subiects obeying, seruants seruing, &c. with the Lawyers iudging to euery man according to the worthines of his calling, & that by right any way to the belongeth, diuine statute, ciuill custome, common, Partial, Sparine, & not euery private mans inuention measured by the meter of affect, nothing holily, nothing iustly, nothing oꝝderly can be oꝝdered in diuine rites oꝝ tempoꝝall causes, on land oꝝ on water, in peace oꝝ in warre, in Court oꝝ in country, in field oꝝ in towꝛe, in tent oꝝ in towꝛ, in Church oꝝ in Chappel, in College oꝝ in Schole, &c. noꝝ any fortresse can be fortified, armoꝝ oꝝdayned, army victualled, house builded, Sea traded, lame restored, sicke mended, infant nourished and instructed, oꝝ naked clothed. Hence if we marke but the vse of our owne partes, the patterne of all lawes, Regiments and Unitie, as Mr. Rainolds wel noteth in his foundation of Rhetorike, and the subiect of Whicke we shal finde, that according to instruments and offices from the mediate graces in mankinde, (it worketh

ordes:

Where the Arteries conuoyeth the spirituall bloud from the heart: the Veines; the nutritiue frō the Luer, & Cerebr, sense from the Brain to all parts: and they againe feeling with the muscles, fibres, and rest of the Members, of heate & cold, harde & soft, rough and smooth, &c. So that if they be letted, be it in the wreth, for example, by wound, dislocatio, or fracture, untill they be united againe by Nature, and that noble part of Philosophy termed Chirurgery (as at *Leirh & Burnike* I had no small experience after the assault in the beginning of the second yere of the Quenes Maiesties raigne) the hand instrument before all instruments shall lose his operation. And euen so we maye say of the eye, the seat to watch of outward actions & glasse of inward soules, whiche if it be affected and enuoyred wth *Wet of Catarhe* (by Surflog, Lake, Philip Moode, and Grey) daily handled right attifitly, looth trieno colours, untill it be touched: so without Gods gift, Naturall reason (the perfitt operation of the animal spirit) being in man as Iob affirmeth, albeit it is the inspiration of the Almightye that giueth Understanding, for as *Themistius* sayth, there is nothing more diuine: Whiche understanding in ideots, through defecte, is wanting, in Infantes and extreme old age, as in the *Litarie*, *Dania*, and *Melancholie*, by reason of sicknesse, and as in the *Frensy*, *Ielousie*, and *Heretic*, through too much abusing, too long instruction, affliction, extreme loue, and trouble of the mind. Without blessed Gouverneimente, holy discipline, and daily instruction, we coulde not learne so muche as to speake our owne language, or any tongue in vse, muche lesse knowe any Religion. Law, or dutifullnesse, forasmuch as *Paule* sayth, faith being the substance of things looked for, afore defined & diuided, cometh generally by the Sense of Hearing, an instrument to reasonable office belonging, and hearing by the word of truth; & therefore *Clement Alex.* fearbeth, that there is no knowledge without faith, nor faith without knowledge. Which must be understood by the sight & sound of Characters as Letters forelearned, or by witnesses or insinuations answerable to inspection & understanding of ech reasonable person in euery Nation,

Where infirmitie happeneth, help is right needed full.

Excellent men for the Eyes.

Lib. 3. de Animis

Three sortes of persons depraved by accidents.

Hebr. 12

Lib. 5. Strom.
How faith is obtained.

Egothe

What Gods
woyde doth
not permitte.
Certaine ob-
jections.
Math. 7.

Anabaptists
examined.

Dodo: Sand
Archbishop
of Yorke.
Mat. 15.
Gals. 1. 10. 11.
Math. 23.

Math. 23. 10. 11.
Math. 23. 10. 11.
Math. 23. 10. 11.

Math. 23. 10. 11.
Math. 23. 10. 11.

Patience of the learned and goodly Navele in the latter parte
of his Catechismes, is herewith well noted out of the word Lo-
gi to speake, and singularly well appoyued of Maister Ralfe
Lever in his Witcraft, and lately founde true by experience
in the Wyte people brought in by Captain Erobisher, except
it be miraculously. But that hapneth not to all persons, nei-
ther at all times, nor in all places, for if it had or did at anye
time, or in any age, the Heavenly Writ would not have said
against the Godlesse Libertines, detestable Southsayers,
and dissembling destinators. To them that knocke in Faith,
shal be opened, but whether they knocke in belife or not,
they shall enter. It would not have sayde against the olde
Anus, newe familie of Rome, and late Anabaptists (whereof
some had grace to recant of late yeres at Pauls Crosse, tho-
rough the goodly Doctrine and wise persuasion of a right gra-
cious Pastor in the Church of God, euerie where worthilye
known) to them that beleue, and that be baptised is saluation
belonging. It would not have sayde against Loiterers,
Roggs, and all evil doers, to them that do well of the hou-
sholde of Faith, is the Kingdome of Heaven, to them that
do euill, Hel fire. Hence manifestly appeareth the error of
Origen (although some defende him) in that he taught al men
shoulde be saved. (as I have heard some ignorantely as-
sume,) leaving no matter subiecte for the triumph of Gods
Justice. Hence likewise the Scripture prometh, that Lucifer for
pride and ambition with his adherentes were into perpetual
torments condemned: wishing that all childezen were hereof
instructed, that they might no lesse regarde the meane, and
restraine the extreme, than some of the glorie sorte wantyng
wisdomme, grace, due consideration, do little esteeme or auoyd.
Not knowing belike, or not regarding. Tobias wyds to hys
sonne, how that of Pride beganne all destruction, neyther yet
the confession of thousandes at their examinations and ex-
ecution: but belike in the ages following it shal at large be hand-
led.

led, if that already here sayd may not suffice, and Opus law
delivered, that teacheth a meane to be kepte in aparrell, vn-
lesse such sumptuousnesse abroad where it needeth not, and
attire that ought not, be not forthwith attended. For hereby
doubtlesse Vice is furthered, Hospitalitie hindered, Libera-
littie condemned, Charitie neglected, and abilitie to serue the
Prince when neede shall be, diminished: But it woulde haue
saide, whether they do well or euill, the euerlasting ioy is de-
termined. These things the holy Ghoste hath not vttered, bi-
cause the truth cannot be againste it selfe, and that is the
light Lampe which we are bound to folow, or else the Apostle
would not haue saide, that the vnrighteous shall not inherite
the kingdome of Heauen. Be not deceined herein, saith he to
the Corinthians, Galathians and Ephesians. And this that he
spake, as he spake it doubtlesse by the spirite of God, so the
faithfull in all their doings are to consider it, forasmuche as
all the workers of iniquitie he willett to departe from hym.
And truth it is Babes, otherwise, howe shoulde it cause the
wicked and disobedient, from euill to refraine, and to tourne
vnto the Lord: or comfort the faithfull, iust and honest, to con-
tinue in vertue and earnest zeale of godlinesse, as the godlye
haue alwayes done, if vertue hath not his reward here and in
Heauen, and the vice his punishment both vpon earth and in
hel. And this is the Catholike beleefe, that they that haue
done well, shal go into life euerlasting, they that haue done e-
uill into hell fire.

Five great
discommodi-
ties through
too sumptua-
ous attire.

an answer
to the former
obeditions,

a needefull
note for
Princes,
Brelates,
Preachers,
and Parents

Simb. cath.
Quicumque vult

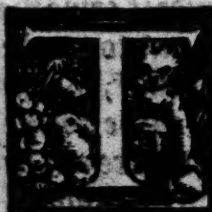
P.

Wherein

CHAP. XLII.

Wherein a good common weale consisteth : and howe the Gentiles as well as Christians hadde allurements and meanes to drawe inerine therevnto. A question why Christ suffered. That God is no lesse iust than he is mercifull. How Princes take their regiments from God, in that they punish the euill, and aduance the good. The fruites of the Spirit declared. The works of the flesh deciphered. Our sanjors sermon vpon the mount touched. That the Morall lawe is continuall, and in some part the Iudicrall, but not at al the Ceremoniall. How al men be created to do good workes. A brieft conclusion vppon the drift of this whole worke. That euery Country is to liue within the limites of their owne lawes.

What maine
seyneth best
a common
wealth.
Dana. Deorum.



The Gentiles as wel as the Grekes and the Romanes, kept this course in al their gouernments, as maye appeare by the lawes of Solon, Licurgus, and Pompilius, with infinite othre nations : for Solon affirmed constantly to the Athenians, that a good common wealth consisted in these two, in preferring the god, and in punishing euil.

Lib. de Propia.

The Romanes (saith Tullie) founded Temples in memorial hereof, in such sorte, as none could enter into the Temple of Honor befoze first he passed through the Temple of Vertue. And the Moplas (saith Moore) erected Images for memorial of their vertuous actes, as we do the Armes, Crests, and Helmes of oure worthies of the Garter at Windsor, whiche I thinke he did imitate from the Romanes, as we doe from the Grekes. But if anye diuine honor be giuen vnto them, it is plaine Idolatry, as the commaundements do testifie. If this be so, and of Infidels alwayes to be wisely weyed, what shall Christian

Christian children of a far better price, Godlier Regiment, & holier Congregation suppose in the like: Shall we neglect it: make no accompt of these things: be brought by without the helpe & understanding hereof: God forbid, seeing it is more evident than the Sun Beames, that eche Motion (as the Philosophers affirme) is first in Sense before it be in Deede. Well then, bind first the inward Man by godly Religio; holy Education & noble Calling, and the outward will not range: as for example, ye are taught to feare God, obey your Prince, and love your Neighbour, and that unsainedly, wherein doubtlesse you shal do wel. Truly then if you so do, you wil sake to eschue evils, and the serve & love, as affirme Erasmus, Calvin, and Bullinger: and why: because forsooth, that the inward man the affections, be bound with the perfitt bond of Christianitie, of Love, the fulfilling of the Lawe. Binde then the unruly lust of the over lusty Luer, of the pampered Flesh, and halter the affections of the Stubborne & vngoverned Hart in fetters set forth of Gods Law, by al means possible, according to the need of the State, Time, and Place (for the Doctrine that is profitable for the Penitent, is not conuenient for the Obstinate: nor sufficient to the Dullard, that may suffice the Witty: nor answearable to the Sicke, that may serue the Healthy: nor beneficiall to the Stranger, that the Subiect is bound vnto:) and set at libertie with great regard & foresight the sorrowful Sobs of the pittifull Penitent, oppressed throughe the Remorde of a waiping & woful Conscience, Godly feare, Hartly Repentance, with the comfort and consolation of Gods mercies: then to dispaire of having forsaken the former evils, were as greates impietie, as is the contemning of his Iustice the taking away of his glory. Hence is the Doctrine of Luther, as I take it, where he sayth, That a Christian man, if ye rightely define him, is free from al Laws, and is not subiect to any creature wythin or wythout, meaning (no doubt) where the inward man is regenerate throughe Grace, that y outward wil not range, which walks after y Spirit & not after the Flesh.

P. y.

But

Measure the Motion and make it done.

An example for preachers.

Super Job. In Iust. De ad. 4. Sam. 2. ps. 534. Rom. 13.

Good counsel for Rulers.

Psalm 30. Every thing ought to be done according to time, place, state, and case.

Super Gal. Luthers meaning.

How hard it
is to finde a
right Christian

An excellent
man in the
Mathematical-
calcs.

Dec. 3.

Serm. 8 fol. 405.

No State
can stand
without Law

A good Ob-
jection.

Why the
Wisedome of
the Father
was sente to
seuerall man
hab. de Stult.
Mortaliū.
Power.
Wisedome.
Mercie.

Anabaptists
burned in
Smithfield.

Anno. 1575.

Epist. 48. ad V. me.

Contra Donat.

De re. coercendis
hereticis.

Inpositio Eccles.

in Epist. ad Roma.

Cap. 13. 14.

But because such children as be hark to be found in a com-
mon Meale that is endued with no other, as Platos common
Meale, Aristotles felicitie, Zenos perfit Man, Galens tepe-
perate Body. Euclides Geometrie (onely of Maister Dee, as
some thinke understode througly) Tullies Orato, Horace
Poet, Moores Utopia, or Pauls Protestants. Outward & Po-
litique regiments, are of God ordayned (saith Bullinger) & all
kind of good Discipline for the Wicked and vngodly sake,
as that Honorable Counsellor Maister Doctor Wilson well
argueth in his Arte of Logike. and by reason that the inward
man, the affections, cannot of any be iudged but by the out-
ward deedes, the Lawe is had to rule the unruly and wicked,
as the sharp Brake doth the stiffe neckte Horse: for they that
do wel, neede not to feare the Law, considering how that the
holy Wit saith: That all such it rewardeth.

And therefore what is he of vpright Conscience, Catholike
Faith, or reasonable Iudgemēt, that can thinke of our Sauioz
Christ suffred all that he did, not for the amendement of oure
Lines rather than for the impairing of our Maners, than to co-
ntinue vs in Wickednes, as Riuus wisely writeth. For if you
will say, that he will pardon oure Vices, howe vsuall soener
they be committed, what else do you teach, but that he doeth
further all the sins of the world. But that wil not agree with
the graces of Godhead, for Wisedome is against it, & Rule
may not suffer it. What then, it is euident, that he must no lesse
be a minister of Iustice than of Mercie, vnlesse no Christian
State may punish Sin, as some of the detestable Heretikes,
Anabaptistes, not long agoe condemned, banished, burned, &
executed, did hold, as wel as the Donatists of olde by holy Au-
gustine confuted. Which, if God had not bin righteous, as be-
like they most damnable imagined, he had forbidden, so that
they might not indeed. But because he is iust, as al the Faith-
full beleue, Scriptures teache, and Wisedome leade, hee
commaundeth Vice to be punished, not for Malice, neyther
yet for vaine Glorie, as Veron seemeth to ground his dange-
rous

cons Doctrine, for in him are no Mundane Affections: but by reason he is iust, there should be no hinderance to the quiet li-
uing of the good, as assigneth the Count Castilio.

Lib. de Aul.

whence Par-
dons and Pu-
nishments,
did growe.

Hence Christian Princes following the will and comman-
dement of God, doe iustly execute the hopelesse Wicked, & do
pardon the pitiful Penitent: taking al their Authoritie & Re-
giment from his Power and Mercie. For doubtlesse, euen as
our Redemer is merciful (as saith the Veritie) to the Faithful
and Penitent, that thzough frailtie doe stray, and that ende-
uor notwithstanding to followe his will to the uttermoste of
their power: so is he iuste, and punisheth moste terribly them
that of malice offende, sin againste the holy Ghost, that fall to
Apostasie, as Iudas, Simo Magus, Philetus, Himeneus, Demas,
Iulius the Apostata, and Sergius Mahomets mate did, wyth
to many others, which after they haue taken vpon the sa-
cred ministerie, leave it. With al those also y of purpose put
off the receiuing of the glorious Gospell, with all Holinesse, &
newnesse of life, for saking to vse the deedes of Chyristianitie,
which you may call The frutes of the Spirite, for that they be
y very same, as Faith, Hope, Charitie, Baptisme, Loue, Peace,
Pietie, Patience, Prayer, Abstinence, Temperance, Repentance,
Mercie, Forgiuenes, Innocencie, Chastitie, Constancie, Virgini-
tie, holy & vndefiled Matrimonie, Iustice, Liberalitie, Hospi-
talitie, Preaching, interpreting of the sacred Scriptures, suffer-
ing Persecution and Martirdome forthe Truth, whereof you
may reade at large in Foxe his two Tomes of the Actes and
Monuments of England, ministring of the holyc Rites of the
Church, blessed Sacraments, and doing god deedes, against
y which godly Works, no mā can proceed iustly by law, much
lesse affirm or deny, that they being done in Faith, do not pro-
fit or anail, thzough Gods Mercie, and not oure Deseruing,
forasmuche as they be good, and by God and Man appoynted,
rewarded, and blessed: for he sayth, That he that beleueeth &
is Baptised, shall be saued: & also, He that giueth to the needie
a cup of Water for his names sake, his rewarde shall be greate

The frutes
of the Spie-
rite.

No good
deede lesse of
God vnre-
warded.

Math. 10.
Rom. 2.

The workes
of the flesh.

Our Sermons
made
upon the
Mount.
Math. 7. 28.
Lake. 6. 14.

Rom. 25.

Sup. Rom.

in Heauen: that is to say, Praise, Honor, and Immortalitie to euery man that doth good, but vpon the soule of euery one that doth euil, Indignation, Wrath, and Anguith: So that it appeareth manifestly hereby, how their punishment ought to be cruell (not only in Hel, but also Heere,) that impugne your Highnesse proceedings, or that practise to perfoyme þe wicked deedes of the Flethe, Apostasie, Idolatrie, Blasphemie, Hypocrisie, Sacrilege, Treason, Tyranny, Extortion, Conspiracie, Rebelliō, Rape, Buggerie, Burglarie, Murther, Theft, Periurie, Pride, Hautinesse, Insolencie, Clipping, Washing, Counterfeyting of Coyne, Deceit, Coloning, Ialenes, Roging, Murmuring against Rulers, Backbiting, Filching, Sclander, Brauling, Scolding, Libelling, Bribing, Enuying, Repining, Taunting, Scoffing, Fighting, Mutiny, Disdaune, Disobedience, Vnnaturalnesse, Ingratitude, Incest, Fornication, Adulterie, Gluttonie, Drunkennes, Dissembling, Couetousnes, Vsurie, Slouth, Witchcraft, Bauderie, Ribauldrie, Bawking, Vnseruiceablenesse & such like, afoze mentioned amongst the actuall sins, whiche are alwayes euil and wicked, and according to the more & the lesse, be to be punished. And therefore oure Redemer testifieth in that Sermon he made vpon the Mount (whiche for our Soules health, & Bodily comfort, surpasseth al þe Sermons made vpon Earth) that Not euery one that sayth Lord, Lord, shal enter into the Kingdome of Heauen, but he that doth the will of my Father, which is in Heauen. And his will is, that yee beleue his word, Obey your Prince and doe thereafter, that is, that we embrace the workes of Holinesse afoze recited, and forsake and renounce the deedes of wickednesse laste repeated. The holy Ghoste so instructeth, by all Christians to bee receiued. Hence Paule teacheth, That not the Hearers of the Lawe but the Doers, they are iustified, whych line according to the Spirit, & not according to the Flesh, By Marlorat excellently opened, affirming, that our Iustification consisteth vpon Faith, without the workes of the deprauid Law of Nature, Moses Law, or any other whatsoever; withoute a constant Faith in Iesus Christe,

Christ, but not without the deedes and fruites commanded by the Lawe of the Gospell, the Lawe of the Spirit, and Lawe of Grace. For as Bullinger plainly delivereth, the Moral Law is continuall, and in some part the Iudiciall, but not at all the Ceremoniall of Moses. And certaine, so farre as the Lawe is the rule how to live well and happily, so far as it is the bridle to keep vs in Gods feare; so farre as it is a picke to wake the dullnesse of our flesh, so farre as it is giuen to instruct, correct, and rebuke vs men, so farre I say with him, that it remaineth still. This Saincte Iames most earnestly affirmeth, saying, that such as know how to do well, and do it not, are still bound in their sinne, as if he should say, the Lawe hath rule still ouer such, for they be not as yet regenerate, bycause they walke still according to the flesh, and not according to the Spirit. The very same Saincte Peter maketh more playne, for the eyghte Soules that were saued by water, signifieth Baptisme that saneth vs, and not the cutting away the foreskinne, Circumcision, but the forsaking of euill, a good conscience consenting vnto Gods will, a lively and vndoubted faith, budding forth all good blossoms, and spirituall fruites: for we acknowledge (as Bullinger affirmeth) according to Saincte Paule, that we are created vnto good woorkes. But so that hereby we may not swell with pride in our selues, for getting the merites of Christ, wher we reade in the holy Scriptures that we are iustified by our owne woorkes, that our owne woorkes are called righteous; that vnto our woorkes is giuen a reward of euerlasting life, nor yet that we growe to presumptuous, secure, and licentious, when we find that we are iustified only by faith, that we are freely ransomed by the free bountie of our redeemer, that hee once for all pacified the wrath of his father, and brought vs againe to be his dearely beloved Chilozen. But that as we be freely redeemed through his only goodnesse, without any merite of ours, so we without any compulsion, must sanctifie our soules and bodies, walking alwayes in the light of godly conuersation, as it is of late very well expressed by Master Rogers,

Deead. 3. ser. 8.
Deead. 3. ser. 6.

*I Cathonke
exposition
vpon two
speciall
pointes.*

but

Peter. 2. 1.

How our es-
lection is
made sure.a conclusion
vpon the
whole drift of
this worke.Captayne
Harrington.Sir Christo-
pher Hatton.People wor-
thy punish-
ment.

but most effectually of all, of olde by the holy Apostles them-
selves. By Peter, who willet that we make our election & cal-
ling this way sure, so that we shall neuer fall, if in Faith we
minister vertue, in vertue knowledge, in knowledge temper-
ance, in temperance patience, in patience godlynesse, in god-
linesse brotherly kindnesse, in brotherly kindnesse loue. Howe
farre now they be deceived, be they neuer so excellent orators,
or neuer so cunning Sophisters, and how vnneste to bring vp
youth, and to instruct the state of the world, haue they neuer so
many tonges, or neuer so many Schoole points, in health, holy-
nesse, obedience, vnitie, laudable qualities, & profitable artes,
what office, place, or dignitie soeuer they haue, or be they neuer
so frantike seruente, as was the murtherer that wounded of
late yeares a valiant Captaine, thinking therby to haue slaine
a most worthy and noble Gentleman, nowe of the Quenes
Majesties most honourable priuie Counsell: yea or to liue, not-
withstanding his highnesse exceeding mercie and great pietie,
that chdemne Gods prouidence, as well ecclesiastical as tempo-
rall gouernement in our most royall Maiestie, priuate prero-
gatiue, & Palatine power in prelates, by the Quenes highnesse
giuen in as large manner as euer they were, or the high di-
gnitie of the nobles and estates, Lordly rule, middlemeanes,
appoynted doctrine, vnitie of seruice, common prayer, Christi-
an discipline, right reason, ordinarie Lawes, dayly decrees, ho-
ly workes, iust deedes, healthfull medicine, industrie and dili-
gence of veruous men: cleauing to vniuersall destinie, with-
out regard of humane vertues, particular sensualitie, with-
out consideration of the diuine graces, or common libertie,
without respect of princely power. You may see here in partly
as in a glasse, but in the ages following, all the graces at
large mentioned in the Epistle, as well by the holy writte, vse
of the parts, naturall and morall Philosophie, as by the expe-
rience of all well ordered common weales, Counsels, Parlia-
ments, Comocations, Synodes, Decrees, and excommunic-
tions of the primitive Church. And how likely it is, that they
should

Shall be eyther very godly, naturall wisse, or rightly learned,
 having all certaynetie of diuine grace, power naturall, and
 obedience, the holie word, blessed regimēte, godly lawes,
 worthy creations, high preferments, all aduancementes, ma-
 niments, worship, disgrabings, and continuall gouernement
 from the beginning, teacheth, approueth, and declareth, to the
 that be not infected with the *Heluetian* contagion, or libertie
 of longing, to overthrowe as well Princes and Nobles of the
 world, as of the spiritualitie, that there might be no certaine
 tie of superiortie, that al might be at libertie, through election
 of gouernours, to come to dignitie, not so; besart, but so; stat-
 tute or leace. Which so;asmuch as all men by nature do co-
 nent libertie and superiortie, so muche the more, as affirmeth
 Caesar, ought Princes to provide certayne and speedie meanes
 to reueyue them. Wherefore I may, (because this Volume
 shall not waite on any wosome, nor yet p;helonie,) wel conclude
 against whomsoever, with the Canonized Scriptures, that
 the fraile, as well of the body, as of the minde of children, yea
 of all sort of wittes in our most puissant state, must be dire-
 cted, taught, and assisted by speciall wisedome, kingly power,
 and common right, by dissent of inheritaunce, statutes, con-
 stents, deedes, and willes, and not by p;ecle mens fancies, wil-
 full wittes, or yet p;arely election of craftemen and com-
 moners, as in *Heluetia*, and other places differēt, seeking the
 furthest corner of their p;outhful wits, to further their foolish
 wittes. O barbarous policie, attēyed two hundred yeares
 past and aboue, by iniquitie of vs noble Britons, so; ener to be
 abandoned and condemned, let some mutinous wittes turne
 the cart neuer so p;ecisely, seeing that Nature, Scripture, and
 al kingly rule vpon earth is to the contrarie, by that worthy
 Prelate Doctor Whitegiste Bishop of *Worcester*, learnedly
 and godly deliuered, and of all dutifull persons to be receyued,
 although it can not be, but that the teachers of the truth haue
 enemies, but Philosophie hath foes, but Philosophie hath aduer-
 saries, but one inuincible hath despisers, but obediēte and
 grāue persons haue contemners:

Persons
 worthy the
 reprobation,

Corinth. 11. 3.

*Ephes. 6.
 Coloss. 3.
 1 Pet. 2.*

Quere Coun-
 they regula-
 reth his own
 gouernemēt.

Who

CHAP. XLIII.

Who ought to rule Youth, and why. A briefe definition of the faculties of the braine. And howe that luste and courage is more prone to youth than to age.

Nine such sage persons of perfitte yeres are meetest to rule, guide, and instructe youth, (as affirm Tullie, Clemens Alexandrinus and Montanus) as have a heavenly gift, understanding the animal faculties and operation of the braine, with the actions thereof well, as in the two former ventricles saith Siluius, apprehension, fantasie, imagination, opinion, and common sense: In the middle ventricke, iudgement, estimation, disposition, and cogitation: In the hinder memory, science, and calling in memory, preserving, ruling the deeds of the body according to grace, and not according to luste and ire. Hence is it that some can invent Arts and make Duties better than others. Hence othersome can dispose their wit & knowledge better than inuēt. Hence likewise some can remember what they haue heard, read, or imagined, very singular well; but neither deesse, do, or judge wisely well. But where all these excell (as that is very felicitie) there is the sharpe gratiouse wise witte, and neither blinde, fraile, nor falsitie, as Ochine woulde haue it. And thus according to the more and the lesse, they are perfect or imperfect and mutable to their constitution and heavenly inspiration, as in youth through slenderesse of strength, extreme olde age, and infirmitie: but in ripe yeres and healthie state best, by reason of their perfection of temperature and godly education; and therefore it is excellently well saide of Tullie, that Experience and Wisdom be incident to graue and olde yeres, but Rashnesse and Folly to youthfull ages, as partly by experience I knowe, for the which dayes I aske God mercy. And as the kingly Prophet Dauid doth affirme, beseeching the Lord to forgive the sinnes of his youth: by the Apostle also confessed, saying: When I was a childe I didd like a childe,

Lib. de Senect.
In Symon
De turba
Doms autem
Sociale youth

The actions
of the reaso-
nable spirite
in mankinde.

Whence that
one excellen
another, ac-
cording to
the grace gi-
uen them of
God

Lib. de Senect.

The author
no Angell.
Psalm. 105.

child, &
Amen.
In Cl.
and p
for M
dell all
their
Lib
whole
time
appear
with
deare
may
mille
at the
high
ghte
confe
and
Patri
star
e
child
teou
be th
the
and
the
app
C
lex
as

child, &c. But blessed bee the yeares that bring amendment, Amen. Hence is the reason why such sage persons doe and al-
wayes ought to rule and bide youth, not only in Schoole, but
in Church and Pulpit, aswel as in Counsell, Courte & Camp,
and youth obediently heare, learne, and follow the. And there-
fore Moses wel knowing the imperfection of youth, comma-
ndeth all children to honor & obey their fathers & mothers, that Deut. 20.
their dayes may be long in the lande which y^e Lord giueth the.

Likewise at his departure vpon the Spounte, calling the
whole multitude befoze him, he willethe the to obey their Cap-
taine & Elders, as by his oration extant in Iosephus woakes it
appeareth. Salomon also saith, he that spareth correction, spill-
eth his childre. Syrach in like manner counelleth childzen to Prov. 13. 24.
Eccle. 30.

heare their fathers iudgement, and do thereafter, that they
may be safe. Now what counsell fathers should giue their fa-
mille in these dayes, Tobias woords that he taught his only son Cap. 4.
at that time, is sufficient to teach all the sonnes of the whole
world in time to come. My so (saith he) haue God in thy thou-
ghte al the dayes of thy life, and beware least at any time thou

consent vnto sinne: of this my son Morgan not to be forgottē, My onely
sonne.
and the thou shalt neuer do amisse. The very same the twelue
Patriarches taught their childzen, as by their Testamentes

extant it appeareth. Finally, S. Ioha the messenger of lighte,
& Eggle of brightnesse, as it were in a word includeth al: Little
childre (saith he) let no man deceiue you, for that he doth righ- Epist. 1. cap. 3.
Ap. 30.
teousnesse, is righteous; euen as he is righteous: wel knowing

he that was instructed by the Schoolmaster of al truth, that in
the & wilful youthes for the most part, haue as is aforesaid, and Galen de vif part.
De cor. 1. m. c.
Cap. 4.
Lib. de senect.
Lib. de reg.
nowayly experience y^eoneth, the v^es of y^e partes declared: And
as the Prophet Daniel, Tullie, and Orosius do affirme, the na-

turall facultie & operation of the Liver & the bitall of the hart
appetite, glasse, ire, courage, & pride, termed of Plato, Seneca,
& Cicero, & of Castilio sensualitie, of the Apostle, Clemens A- Paday. lib. 3.
Understand-
ding.
lexandrinus, & al diuines, y^e world, y^e fleshy, & y^e diuel, surmounting
an & reasonable vipersite as yet in y^e instrumentall operation.

CHAP. XLIIII.

The power of the Soule defyned. Adams fall declared. The Jewes or Israelites tolle, notwithstanding the Lawe of Moses. What marreth manye, albeit they be Christians. Of diuers charitable deedes done of late, as well as of old. The difference that is betweene them that fauoure Veritie, and them that further vice, although they both profess Christ.

The definition of the reasonable spirit.

In corp. curat. Sciens.

De Anim. fac.

Genel. 1.

John. 10.

S. Hier. ad Panar.

S. August. in epist. ad Hier.

Decad. 4.

Sermo. 10.

Lib. 1. de off.

Lib. 2. de regis.

inst. 2. diff.

2. De Prop.

Decad. 2.

Serm. 1.

Genel. 4.

Rom. 5.

The laws of nature endured. 3649.

years.

Decad. 10.

All nations

wrapt under

sinne.

Nature with

out grace of

none effect.

The vayne

iudgement of

the Gentiles,

and they: ex-

sources.



His reasonable spirit is poured of God into the brayne, as Allahar affirmeth, Montanus, and Ferriclus, and as Bullinger declareth forth of Scripture and Doctors, and giueth sense with understanding to all the liuing partes, and it is defined of the Doctors to the Studente to be a power of the soule, that discerneth betwene good and euill, and betwene good and better, comparing the other, the whiche also sheweth vertues, loueth god, and sheweth vices: or it is as Tullie, Moore, Olorius and Bullinger write, the lawe of nature, rejecting euils, and embracing goodnesse: or reason is the law of nature engrafted in the minde, driving away vice and filthinesse, prescribing health and godlinesse: but alas, this in all the children of Adam is more or lesse so depraved from hym through originall sinne, and also actuall afore expressed, that the Gentiles, although they had reason not wholly extinct, the law of nature, Gods law, gods gift, engrafted in their understanding, yet they neglected it, wandring in all lustes and cutrages of the flesh, one trusting to his witte overcome with wickednesse: another in his strength and courage, being all tyrannic, spoyle, and murder: another in his delicious delights, following appetite and lust: another in his parentage, descended of such a stocke, of such a good Prince or ruler: another in his beautie, & comely corpse: another in his knowledge of tongues: another in science and eloquence: another

in riches and goods: another in possessions and patrimonie: as the bery heires of lust and pride from our first parent, whereby none doth delight alwayes in well doing, nor in vsing the reasonable minde giuen them of God, by the knowledg of themselves, and beholding his wonderfull workes, to be carefull how to serue, obey, and loue their Creator, Prince and neighbour.

The Iewes likewise refused it, not withstanding they were heavenly incorporate and rid from the perpetuall bondage of feare vnder the law of Moles, giue vnto him by God himself, and deliuered in stony Tables by reason of the hardnesse of their hartes. But by cause they walked after the will of the fleshe, and not after the spirit, the lawe auailed them not, as Paule testifieth to the Romanes, for they sought their righteousness by the ceremoniall and outward workes of the law, which were but shadowes, and not through inward loue and desire therevnto, by faith in the Messiah the Saniour to come, vnto which all the lawe tended, as the diuine wryters at large expounde.

Lastly, such Christians as put their Iustification in creatures, their owne vertues, or in Christs only mercy without regarde of his power, that doth terrifie as well as it did create, and his wisdom that iudgeth as well as it guideth, neglecting the diuine graces, faith, Hope, and Charitie, subiecte the lawe of Grace, for the lawe of Grace if we shall define it, is the league of Gods fauour & beneuolent kindnesse towards mankind, as in the sacred word, antient Doctors, and newe wryters, is moze manifest than the Sunne beames, as to your senses (I doubt not) shal be made euident. For if kinde, craft, force, or abudaunce (that we may fetch this sozeland againe full winde) if Iewish ceremonies, circumcision, sinne offerings, if the worshipping of creatures as Idolaters vse, if our owne natural workes without Christs grace, as y Pelagians held, by Saint Augustine confuted: If bare beleefe in his merit, the onely acknowledging that Christe died for mankind,

The lawe of Moles continued 1570. yeares.

The lawe of Grace hath remained.

1579. yeares.

Al that teach or beleue, that the sins of the vviue, ked liuing or dead by mā may be remitted, or that mā through his owne power withoute Christ may obtaine Heauen, or that Christe will pardon vices although he contemne his lawe and leade his vvayes, do as much as in them lyeth, destroy all religion, princely rule, and naturall kindnesse vppon earth.

N. 19.

with

In Epist. ad Rom.
In Enchir.
In Instit.
In Catech.
In Doct.
In loc. com.
Super Math.
In comment.

In comment.

without respect of his iustice, as the Originists beleued, being
no faith indeede but a mere opinion, as say Erasmus, Calvin,
Beza, Bullinger, Musculus, Marlorat and Gualter, that whiche
bringeth forth no fruit, no profit ouer sinne, as ouer many
in these dayes fantastickly fanste, as diuerse of the sensuall
Iewes in Saint Iames time affirmed, that counted theselues
Christians, boasting of the Gospell, but neglecting the deedes
thereof, by him confuted. And the Anabaptistes in Luthers
dayes in Germany at *Münster* by Sleidan mentioned, and other
into many Christian countries, rebelling, deceiuing, and spoi-
ling al men that they can compass, deuise or get, may iustifie
before the bright Iudge, being such deedes also mentioned,
as the flesh fulfilleth, and not suche as the spirite worketh.
Howe shall our depraved nature or corrupte manners be
reformed and made mete also we go hence, for the celestia-
all Throne in the life to come: sit and iudge the twelue Tribes
of Israel: giue a right account for our demeanours at the ge-
nerall iudgement in the time to come: here liue heedfully,
temperately, and honestly, whiles we liue according to holy
Diuinitie, Kingly policie, and naturall societie: If once again
Cunning or Learning shall excuse wickednesse: riches, force:
flattery and fluenesse purchase pardon: highe birth, and noble
place, saluation: or naked faith, without the wedding garmēt,
acceptation: wherefore then hath Christ suffered his paineful
passion, not to saue us howsoeuer we deale, seeing Saint Iohn
saith, that Christ came to saue sinners. God forbidde. Why
then forsake, to this ende you may be certayne that we shall
embrace Vertue, and forsake Vice, that we shall thorough
faith in his grace strue and fight againste the lustes of the
worlde, flesh, and the Devil, as Paule telleth us he didde with
the rest of the holie Fathers, and may walke in all holinesse
and god behauiours, and not to saue sinners, by cause we sin,
for as Saint Iohn saith: No sinner is heard of God, but that
thorough faith in him we should forsake sinne, and tourne
to him through earnest repentance, and then he saith vs
Ioh. 1. 9.

Cap. 6.
This is
the end of the
preliminary

which hate sinnes, for then are we not sinners, although the end obdurate
 sinners, & not
 of the former
 full and peni-
 tent sinners.
 These ma-
 nifestations in scripture must be distinguished: And so fi-
 nally, not then which go for wards obstinately still in wicked-
 ness, with the author of sin our adversary the Devil, are sa-
 ved, but they that do repent & amend, as by the whole discourse
 of scriptures is approued. Well then go to Babes, and be-
 lieue this for ever, that we be redeemed through the free mer-
 cit of God by faith only. For wheresoever faith is, faith Cal-
 uin Bullinger, and Beza, there also it sheweth it selfe by good
 works, because the righteous cannot but worke righteous-
 nesse, be faithful. I say cannot but constantly hope, and vnfa-
 mously and charitably loue his Christian brother. For he dis-
 hereth not, he envieth not, he despiseth not, he deceiveth not,
 or if he haue done so, he repenteth him, intending neuer to do
 so any more, beseeching the Lord to assiste him with his grace.
 And in this sense it is saide that Faith onely iustificieth, but in
 another, as Erasmus following the faithful and antiēt fathers,
 at large declareth in his Dialogue to the Paraphrase vpon
 saint Pauls Epistle to the Romanes, and not through other
 creatures, our owne natures, sinister opinions, loose iudgments,
 or gifts practices, withoute the warrant of the worde of
 God, needlesse ceremonies, traditions, & oblations, although
 such rites, & abaothes, solemne feastes, and holy dayes, that
 serue for the benefite of soule and body for the contemplation
 and seruise of God, and resting of their bodies and quieting
 of their minds from worldly affaires, had from the Apostles,
 primitive Church, Catholike Councils and holy statutes,
 be still to be obserued and reuerenced according to the state
 & condition of things indifferent, as by difference there was
 betwene the East and the West Church in Anacetus & Poli-
 carpus time may appeare, as Socrates, B. Jewell and Foxe doe
 witness. And not in one word for al, though bare beleeve, by
 S. Iames disproued, of S. Augustine disallowed, & by Bullinger
 positiuely termed, as some maliciously & ignorantly do affirm

*In Catechis.
 De fide.
 Decad. 1. ser. 6.*

*Howe it is
 said that faith
 onely iustificieth
 De fide.
 Ad Petrum.
 Super Psal.
 In serm. de fide.
 De summo bono.*

*In Eccl. H. 3. in
 Apol.
 Contra Ofor.
 Cap. 1. de ciuit.
 dei. 22.
 Decad. 1.
 Ser. 6.*

Pro Reale
commendeth
good wokes
more than
Englande.

Rom. 6.

Cap. 4. 15.

Cyprianus
Super Math.

us to holde without commendeing of Christian doctes, in the
woylbe requyred, of our Soueraigne commaunded, in the Ho-
melies deliuered, and by all our godly Preachers preferred &
straightly charged, as ofte as they haue cause to entreate ther-
of, with the which no state of our bignesse is able to compare,
not onely notably well learned in the Vniuersities, but also
through all the land, God be thanked. And our former libertie
is restored, that our first parent Adam losse through lust and
disobedience, pleasant Paradise by the new Adam is vnshut,
that was through the olde made fast. The way that was bar-
red to all posterities from the Kingdome of heauen, is now by
him only made wide open for al them of the household of faith,
that are buried with him from the vices of this woylde, & that
are risen againe in a goodlie conuersation. But not they I say
once againe for a conclusion with Elay, Saint Augustine, Gol-
den Chrysostome, and all the goodly, that confesse Christ and
his Gospell, with their tpypes, and deny him with their doeder,
(for so do Diuels, and all wicked and presumptuous persons,
as Paligenius saith of the Scriptures and Doctors plainely
proueth, with Godge in his Epistle to that work by him trans-
lated) b; that do neglece and contemne the blessed lawes and
meanes that he hath left with his holy Church, which is the
congregation of all suche as professe the sayth and doctrine of
Christ, being himselfe the head Corner stone, the Rock wher-
upon the Church is safely builded, but upon no mortall man,
as Saint Augustine wytteth, whose example and commaun-
dementes we must folowe in all humbleness and lowe, as by
his holy woylde both appeare, outward experience, and inward
reason, for euery like both delight in his like, aswel the Angels
as the celestiaill hostes and earthly creatures, by the which
we may easily gather, that the Creator and ruler of al things,
hath no delighte in such as contemne his wokes vpon earth,
and his saving healtie before all nations, but in suche as com-
to be continually holy: for be you holy as I am holy, saith the
Lord. And therefore let this be earnestly and straightly char-
ged,

that none be so bold as to thinke with the Seducers a fami- Two speciall
ly of some, much less to reason against the excellent dignitie of points of chri-
stian doctrine,
as to suppose that the soule both one & perish with
the body, so that the world runneth at aduentures, governed
by no minde promise; but that in this life by God we be pre-
served, & after in a life to come to remaine immortal, where vi-
cious shall be extremely punished & vertuous beautifully rewarded.

both deserv-
most horrible
torments.

Being in the straight path (Baker) that leadeth to the hea-
venly *Jerusalem*, and there is none other, let some lewd lippes
of A shortenes labours neuer so muche in the broad waye to
the contrary, affirming sinne to serue to saluation in euerye e-
lente person, as doeth Bernardine Ochine. Oh horrible cor-
ruption cleane contrary to all Catholike Religion, aduising all
ages of men as children earnestly to consider hereof while they
haue time, and therewith wisely to weygh the lamentable des-
truction of the earthly *Jerusalem*, being doubtlesse the seuer-
e scourge of God vpon his chosen for sinne, refusal of his word,
whellion, famine, and dissolution; as Iosaphus writeth, of all
Christian children not to be forgotten; for none are to be cal-
led the children of Abraham, as saith Paule, but they that doe
the deeds of Abraham, as also writeth Gualter.

Serm. 3. de christ.

The causes
of the destru-
ction of Ierusa-
lem.

De bello iudeico.

By the whiche at length it appeareth manifestly, that all
men are not to be counted like Sittions, Jonbonest, or ingrati-
ous, notwithstanding our originall fall in Adam, as ouer ma-
ny leude and ignorant persons doe, when they be reprimed for
their euill life, replying without all blushing, I thanke you sir
for nothing, you I am sure are god, seeing there is none as
the scripture saith, that doeth not euill, as though the holy
Ghost meante there can be none god and acceptable before
God, when as it is written for ouer rebuke and reproche, that
there were so many euill, that there were so fewe that sought
after Merito, that forsake not sinne afoze sinne forsake them,
not calling to remembrance these textes, holme that there be
both pagges and to wine, godly men in all ages that builde vp
the same rocke, and build on the same rocke, on the sucking
in an house build vnto in euill, and in euill, in euill, in euill.

same, wife with good will sits in the Lampes, abundance of
grace: and the foolish with out hope of all goodnelle, putting
no difference betwixt the best Liners & the worst, The good do-
ers and the badde, faithfull and unfaithfull, wise and foolish, o-
bedient and disobedient, learned and unlearned, temperate and
intemperate, tall & short, like & unlike, long lived & short.

**Why the
Author sup-
poseth that
the cuill doth
maintaine
this opinion.**

State can not
omit that be a
reth rule.

A godly dispo
sed Peere.
Diuers char
table deedes
done of late
in our refo
med state as
wel as of old
time.
A charitable
Knight.
A noble deed
of late done
by a Doctor
of Physicke.

. O that this end I be able if that they maintain such folly, such
 equality, that they themselves be they neede to diuinely rebel-
 lions, traitorous, blasphemous, deeply, irrelligious, riotous,
 fornicators, drunkards, adulterers, extortioners, bladders, mur-
 derers, thieves, harlots, dyblers, bankruptes, pollers, decei-
 vers, &c. might no more be corrected, punished, and disgraced,
 than the most faithfull, most honest, most iuste, most wise,
 most valiant, most iustice, most valiant, most liberal, most
 merciful, most pitiful, most holy, most Catholike, which absur-
 dities no heavenly man can permit in *India*, *Pandora*, and *Bar-
 bara*, much less a petentable common weale of Gods owne
 foundation suffer as alioth a christian regiment of new borne
 babes: where as would say by themselves reason and ex-
 perience, that by vertue and godly meanes the Church & peo-
 ple of God flourish & prosper, because Gods grace is amongst
 them, but by their lacke of charitie overhelmed & brought
 to naught, by reason the which spirit is borne rule over them.
 And therefore what are they of any godly mind, christians beleefe,
 as persons here drawing, that the not only oblige, ad-
 mure, and extoll the godly charitable becoming noble acts of late
 enterprises, such as in *France* by the insight of the of *Leicester*,
 in founding of an Hospitall with all other appurtenances, to
 the sick, persons (as in the captained) the care, and a preacher,
 both, yea, and a more pious, and a more pious, and a more
 the mind and heart, and those things in *Italy* and *Spain*,
 erected by his honor, for the purpose. And that like to the upon Long
 and the other, and the other, and the other, and the other, and the other,
 besides *Windsor*, & the other, and the other, and the other, and the other,
 legs in *Cambridge*, and the other, and the other, and the other, and the other,
 besides many others in diuers places in our daies as well as of
 olde

is accomplished, here omitted, because y^e the charitable deeds
of the old fathers of this lande you shall finde notably wel no-
ted in the Antiquities, and sundry verie well expressed in that
booke entituled a Defence of the Ecclesiasticall Regiment in
England. Now who hauing any reason, learning, or experience
in Philosophie, Physicke, or Diuinitie, can thinke, esteeme, or
account of Christians to be of one godly disposing, of one na-
tural inclination, of one temperature of body, of one health in
the parts, of one acceptation before God & men: to be short, of
one wit, strength, stature, fauour, length of life, &c. none as I
iudge. The which life that it may be lengthned, strengthened,
& shortned, as the manners may be mended or depraued by edu-
cation, & the calling honored or disgraced by mans aide, wise-
dom, & industry, contrary to y^e opinion of viciars busshful, in y^e
other ages shall be at large proued. Because y^e in my discourse
of growing & lining things I haue made but two or thre ar-
guments with other lyfely examples, affirming that the life
of man may be prolonged, as by the thre vices, that is all, acci-
dentall & diuine prescience, is of the learned volucred. These
instructions then for youth, and whatsoeuer for the elder sort,
be they neuer so simple (that aduanceth vertue, and supprelleth
vice, preferreth the frutes of the faithfull spirite, & condemneth
the works of wicked fleshe, planteth truth & supplanteth fals-
hode, condemneth flattery & uttereth the veritie, praieth know-
lege & suppresseth ignorance, assisteth the state and procureth
quietnesse, mainteineth health & defendeth frō sickness; ban-
isheth libertie & teacheth the duty for soule & body, according to
the Catholike vnitie) who so condemneth, enuieeth, defameth,
or misliketh, because it is in our own tong, to y^e vse of y^e myne
learned, as well as for the best scholars, as some do our workes
of the Batches, that haue neither wit nor will to wey y^e weight
of our wordes, written neither for gloze nor gaite, but for the
common weale, muche lesse to amend the or encourage others,
there is no hope of religion, holinesse, wisdom, lone, learning,
or obedience to be found in them.

None dis-
praise vertus
ous diligence
but the idle
niggardent.

R.ij.

Why

CHAP. XLV

Why the Author hath touched so many matters in briefe in this first booke, that at large shall be handled in the other five. Of the vnknitting of Gordius knot. That no benefite is equall to health, long life, and a good name. Vpon what foundation the Author buildeth, and of his plainenesse and briefenesse. And how onely the wise and godly regarde Vertue and Knowledge, but the foolish and wicked, neither.

The reason
of standing
vpon this
last section.



Have bin the longer and the more earnest in this last parte of this booke, because I would not onely (if I coude) grab up al wickednesse by the rote, leasse I mighte not lue to finishe the other, or be discouraged to take paines with out thanks or benefite, but also to the uttermoste of my small power presently sowe grasse, and strewe the rotes, seedes, and plants, of all vertue, true religion, due obedience, and perfect health, in al children.

What the
vnhitting of
Gordius knot
did signifie.
Lib. 7.

Will alone
Reason.

The short
description
of the
Gordius knot.

Here I louing Babes you haue the first weathe of Gordius knot vnhit, which the most valiant Conquerour with al his puissance could not vnfolde, but was faine to cut it, to allude vnto that, as writeth Quintus Curtius, because his hantie courage and outrageous lust would not yelde to orderly reason: wherby as yett you may obtaine a greater Empire of immortallitie and euerlasting glory (in suborning your own vaine affections, preserving your perfitte partes, and ordering all your trades in Faith, which is the victorie ouer Sinne, according to the will of God obedience of your owne Prince, and possider of your owne countrie, as Tullie in the lastte parte of Scipios dreame deliuereth, that if ye obtained ten strange traile conquests of great Alexander, without Scanderbergs valour and victories against the common enemy of al Chrestendome who can passe over in silence without commendation.

And

of Bodie and Soule.

115 Selling.

And truly what an alleth (I pray you) only for lust & ambition, and not for the proceeding of the glorious gospel and freedom of Christians. A manne to winne all the wide worlde, and to lose his owne selfe: as Alexander did in *Babilon*, before he had reigned full seauen yeares: or yet his Tombe of golde and so too magnificent buriall at Alexandria by Diodorus Siculus so excellently described: not regarding the words of Demiphon his Dinner or Magos, nor the Chaldean Prophetes, or rather Pathematists and Gymnosophists, as by them is testified in the places before alleaged.

And what benefite is equall to health of bodie and soule, a god and godly name, and long life, to some children well brought up in al godlinesse and convenient qualities?

Whose purpose is the foundation that the wisest haue laide, & that I do thinke good to folowe in this fragile age, and to build upon for the preservation of body and minde in all ages, whiche if any other had rather to haue framed in any other sorte, every man in Gods name hath his owne gift according to the measure of graces mentioned giuen vnto them. And they may do as they please, for my parte, I haue (as he that liueth upon his promise by lawfull grace of the Vniuersitie, and hath had no other maintenance but it for these one and twentieth yeeres) yielded mine indow: in a forme neuer before so fashioned, as time & abilitie would serue me, how the healthy body not onely of infants are at large to be preserved, and the affections guided, but also of all other in a bryefe, if it be effectually considered, in diuers and sundry places of soveraine losse, as well as in our own: for any thing that I can note too far amisse, and that hath more needs of godlinesse, ayde, furtherance, and increase of honestie, lone, seruitie, and due obedience through the wholesome regiment, severe punishment, and spiritual life, the repressing, diminishing and abolishing of Vicerie theough the custome, sinister opinions, loose libertie, slacke execution, and example, or too precise inventions. For what manner the confelling of the scriptures & obedience due to Princes,

the authority of the high Court of Parliament, the Quenes highnesse to be supreme governor aswel in causes Ecclesiasticall as Temporall, the appointing of high dignities, degrees & offices in both callings, if not withstanding his proceedings be condemned or not followed. And therefore for the due tie I owe to God & your Maiestie, I do thinke it more meete to write according to the nature of Christianitie, of nature, and of my Country well established (in myre the minds, God be thanked, of al the contrary) a plaine doctrine, righte trade, and orderly meane, through wholesome lawes, profitable & needful to be kept & used of all godly subiects, and faithful chyliden, than at wilde rambon, by vehement fatali happe, or changeable chaunce, like brainlesse peris, desperate voltes, & welther blowne Corks, without the scope of gentill reason, certainty of governmet, direct order, to treade dutifully this our present pilgrimage, upon whom the curse of the world ave come, as Rogers rightly insinuateth in his woorth of the second coming of Christ: let the Ciceronians cleape: never so muche with Tullie to Platos reuelation; as let the Libertines to their licentious liking.

*John Plot.
In sum, Arisponis.*

O gracelesse libertines the decay of nations. Oh wilfull Holle and Vice the ruine of al estates. Oh cursed Hypocrisie, Populosity and flatterie, the murthering of al schismes, heresies, and murages: Let also the vniuersall in natures loze, the ignorant carelesse of Gods commandements blessed regiment, with the fall of the scriptures, and not the followers, of Antichristian superstition rebuked, neuer so colourably, scholerly, & speedily utter & contrarie: howbeit to say the truth of this age, by the iudgement of mozte travellers aswell as by mine owne experience in foraine countries as well as ouer all our other where in this Realme in al Christendome, where godlinesse is in possession, youth better instructed, the people for honest life more comited, the inhabitants more welthyer maintained, on the common quietnes in peace and vniuersall better preferred than here with vs, God be praised, the Quenes highnesse magnified, and the sacred Councell honored, and alwayes for

*In Person al fa.
Temp.*

his truth sake conserue it, & the to the example of all Nations.
For we count that no diuinitie, but rather diuinitie: no
reason, but vanities: no policie, but peticulnesse: that that shal
teeth the feare of God, that that emboldeneth disobedience, that
that maintaineth the libertie.

But who so is wise I saye with the Prophet Osee: shall
understande these thinges, and he that is right instructed will
regards them for the wayes of the Lord are righteous, such
as he goodly will walke in them, as for the wicked they shall
trouble therein.

But wisdom (saith Salomon) shall not enter into a wise
fleshe soule, nor dwell in the body that is subiect to Sinne. And
therefore my Babes, if you will attaine the fauour of God, if
you will attaine perpetuall pleasure, if you will attaine as Sa-
lomon did, wisdom, feare the Lord, follow Vertue, obey
the Prince, honour your parentes, serue your Maisters, loue
yourne pokesfellows, embrace counsell, and cherish your neigh-
bour, and then all things shall goe well with you.

CHAP. XLV.

To whom the Author submitteth all his trauels: The duty
of Diuines: promise made at their consecration: and of
their liuings with the manner of their liues: &c. of Symony.

Thus to come to mid of this firste age, & abridgement
to the rest, which is the cause not onely of the long sen-
tences, often parentheses, and strage manner of writing,
but also of the inke alle speeches, diuersite of digressions, and
rude stile, most humbly submitting al these simple inuengions
of mine vnto all politike diuines, taken in hande for the
vniuersall benefite, according to my natural duty and allegi-
ance, to the appointment of our onely reuerend Maie-
tie, whose autoritie and direction in the euerylastig worke
of God (by the bigg lessons of purgation) to the considera-
tion

The best, the
wisest, and
the most con-
science al truth

De conf. fidei.

Math. 23.

1. Eph. 2.

What words
do declare
the duties of
Divines.

1. Cor. 14.

1. Cor. 14.

1. Cor. 14.

1. Cor. 14.

tion of the most flourishing Councellers and high Commis-
sioners, unto the Reverende and skillfull Abbots. But the or-
der, doctrine, ministration and Discipline of the Church to
our chiefest Bishops, Reverende Pastors, and devoute Di-
vines, saith Calvin, even such as have not their zealous lips
battered with the greedy maw of too many benefices, pur-
suing of a double, now taking of a lease, nor in other de-
lights and cares of the worlde and the flesh, haine fancies,
more necessities, burthened and clogged. Wherefore the Scrip-
ture saith, that the cares of this worlde do choke the word, and
make it unfruitful. And Saint Paule telleth Timothie, that
superiours should not entangle themselves with no worldly businesse,
by reason that they may be alwayes ready, like valiant Sol-
diers to serve their Captaine under whom they be appointed:
but rather fully affected, as in the holy Scripture is willed, in
the statute of law appointed, in the articles of Religion
published, & in the Institutions commanded, & in the Booke of
Common prayer delivered, of many to new & to many precise,
as well as to old and penitently neglected & disobeyed, being high
time to looke thereunto more severely, and to sette forth lively
faith, one obedience, godly feare furnished with Christiana deeds,
and no dead faith, presumptuous or vehement opinion, after
every flesh and common mans imagination. For what godly
man will account that hat a bad helpe, A tree to be between
doome that bringeth forth no good fruite: A subject unworthy
of his Maestie that contemneth the lawes of his soveraigne, &
that respecteth his own fancie for faith, his liking for lawes,
and his will for opinion for religion: not regarding how Paule,
Basil and Balthazar do define faith, and how it is to be taken:
to be the victory over the flesh, the world, the devill, the flesh
and the world, over presumption, disobedience & contention, as
the Apostle saith. And so of all Ministers, Pastors, and Teachers
to be delivered, according to the lawes and decrees put forth by
the Synode, as in the holy Scriptures is handled, and as in the
Synode of Charente was in the Church put forth by the
reverend

of Bodie and Soule.

reuerende Father in God Doctor Cowper Bishop of Lincolne is learnedlye and Catholikelie deliuered, to the end that the Spirit maye rule, and the Flesh be subdned: that Truth may appeare, and Errours be eschued: that Vertue may be embraced, and Vice expelled: that Unitie may be maintayned, and Sedition auoyded: that one Doctrine and Ministration ouer al be vsed and al others (besides the Catholike Lawe stablished) abolished. Hence ariseth the function of the Clergie, and not for soueraigntie, Monarchie, Temporal dominion, pompe, glorie, honours, riches, pleasures, ease. As I did verie well perceiue not long ago at the consecration, I saw at Lambeth to be faithfully promised, by them that to that highe and godly office were elected. And as by the holy Writ, testimonie of the antient Fathers, and newe Writers, and in the Imposition of hands at the Ordering of Deacons, and Ministers, dayly is approued.

And yet in al this my Discourse I would not that any should thinke, but that he that attendeth on the Altar, ought to line by the Altar: but that he that deliuereth Spirituall wisdom ought to haue Temporal hono: but that he that traueleth for the benefit of others ought to haue profit himself: and that euery reuerend Pastor, lerned Preacher, & godly Minister is worthy of that to his See & Benefice apperteineth, be it Tithes or Lordship, with al reuerence, being by law theirs in so simple as well as any possessions of the Nobilitie, Gentilitie, or Commons: and especially those that serue God, Prince, and Countrey, Holily, Justly, and Dutifully: that distribute the Heauenly fode for Soule and Bodie, & that kepe good hospitalitie, with a life giuen wholly spiritually. Although whiles we line in the flesh, the Motions, Pricks, or griefes thereof will be moze or lesse dayly. Doubtlesse the contrarie dealings be a great let to the proceeding for wards of the glorious Gospel and heauely decrees of your blessed Maestie, as finallie in the feare of God, and my loyall dutie, I dare affirme, I hope in this time, as Paule without distrust did in his dayes, so

Gregorius Naz.
De stat. Epis.

Act. 13.
Titus. 1.
Timoth. 3.
1. Cor. 4.
Lampadius in vita
Alexandri Sec
ueri.
Chrysostome super
Matth. 23:
Decret. 4.
In confes Cartag.
Bulling. lib. de Inst
Episcop.
C. 1. in Inst.
Par. 31.
Math. 10.
Rom. 5.
Galath. 6.
1. Tim.

in Epist.

Of the preservation

Math. 13. 5.

Mat. 3.
Luke. 3.

Learning and
authoritie to
lewde men,
cause of lewde
nesse.
Rom. 8.

How to
know an Hi-
pocrite.

As doctrine
to the igno-
raunt away-
able without
deedes.

Titus and Timothie. By woorthye Erasmus excellently opened in his Paraphrases, which in all churches are meeter in my minde to be red, than every single scholars opinion to be preached, as in the woorkes following shall be shewed, and whereof both the good and the bad groweth, to the ende that their light maye so shine before men, that other seeing their good woorkes upon earth, they maye glorifie God which is in heauen. And that the chaffe may be sifted from the wheate, and that suche as haue bin and be spotted with notorions crimes and pccise prauises, how wel so ever they be learned, spoken or friended, be not permitted either in the ministerie, or ecclesiasticall commission, nor to teache any where. Neyther anye craftesman, Bankrupte, makershifte, ladde, or lewde disposed persons. And that also euerye age as well as youth maye learne sound doctrine together wpth the example of vertuous living, in too manye places too soze decayed. For as the sayde Saint Paule sayeth, they be the children of G D D, whyche be led with the spirite of G D D, and they whyche be the children of G D D, doubtlesse be furnished wpth godlye vertues.

Well then, this is the conclusion, and a signe for euery certain, that where godlye vertues in Christian children be wanting, there is no right sayth, no victorie ouer sinne, no following of holy religion, as in the Prologue to the Paraphrase of Erasmus vppon the Epistle to the Romaines righte godly and cunningly is handeled, prate they neuer so fast, run they to Sermons neuer so ofte, gadde they neuer so vsuallie to the Church, haue they the worde about theyr houses neuer so garnished, or the Bible neuer so often in their hands, as the Pharisses hadde, and suche other Hipocrites, all is but counterfayting, vnlesse they doe so, and therewith liue godlye, iustlye, and quietly. For of perfitte sayth, of right religion, of the feare of G D D, of due obedience, all godlinesse, vnitie, loue, equitie, iustice, innocencie, seruisablenesse, frayednesse, temperance, and whatsoener is good groweth, and

of Bodie and Soule.

no wickednesse, nor suche horrible Simony, as too manye
 vse, nor composition betwene diuynes themselues vpon resig-
 nations, in most countries cried out vpon, and forbidden by al
 such godly gouernors as our maiestie is: not only before Chri-
 stes comming amongst the Israelits, as in the old Testament
 appeareth, but also sithence of them of the primatiue Church,
 vntyl couetousnesse bare the sway, and that sinnes were pro-
 mised to be satisfied for silver by euery parasite pardonor, by
 our soueraigne (G D D be thanked) through all hir dominions
 for ever banished and disannulled, bycause diuinitie, reason &
 experience haue taught to condemne it. And therfore Pastors,
 Preachers and ministers of righteousness, each where maye
 not forget to prouide for all such calamities. Neyther al other
 to remember, that for as much as we haue the most certayne
 and vndoubted truth: so in all verity and sinceritie of life must
 we walke, and the professing, preaching, visiting, and teaching
 the glorious Gospel to all Creatures according to the diuine
 lawes: for al kinds of estates and professions are to yeld ther-
 vnto, as the Prophets, Apostles, Martirs, confessoys, and Ca-
 tholike Doctors haue done in times past, and as they doe at
 this present, chosing such places of Scripture as make most a-
 gainst such wickednes as then & there raigneth, according to y
 Methode by Erasmus, Melancton, Hipperius, and Hemingius
 deliuered, wherat none ought to be offended, although the let-
 ter word for word doth not expresse y same, forseeing that vn-
 charitably they fall not to rayling, nor plausibly to lul anye in
 they lewde lining: for that slie and wilpe way of wresting the
 Scriptures to mens manners like a rule of lead, (bycause they
 saw them vnwilling to imbrace the truth, that at the leaste by
 some meanes they might agree together) is hateful nowe, as it
 was of old to al the godly.

Simony to
 common rec
 with them y
 seeme to be
 earnest pro-
 fessoys of the
 word.

The word of
 God.

all estates &
 artes are to
 recide vnto
 the word of
 God.

De consilio. rat.

S. ij.

Chap.

Of the Presentation

CHAP. XLVI.

What foode and doctrine the Apostles deliuered : and in what the summe of the Scripture doth consist, and who only, after *Augustine*, shall possesse the kingdome of Heauen.

Iohn 21.



Dist. 33. 8. 2.
Decad. 5. Serm. 3.
fol. 890. 240.
Too many
Patrones
make mercha
dise of their
Benefices as
well as some
Diuines.

Prime, Louest thou me (sayth our Sauoure too Peter) then feede my sheepe, see that they be sounde and kept from corrupt pastures, feede my lambes, in byfel, feed yong and olde. Whiche sheweth and setteth forth his pastozall cure, and not a Monarchie, as Nicholas Okam, & Bullinger willeth, besides infinite

others : for the Church hath not the power of the sword, but spiritually, and therefore Christ bad Peter put it up.

But howe shall they feede, when furthe as he most worthe for life & doctrine, for siluer by Simon lel Benefice be put back : and the unworthy by Magus the Merchaunt made of?

In fine (Christian babes) this is the blessed food and spirituall milke wherewith the holy Apostles fedde the Christian flocke, and wherupon Peter sayeth all the blessed Gospell dependeth, the gladd tidings consisteth, namely that Christ hath suffered for vs in flesh, that we should die with him fro the workes and lustres thereof, and shoulde liue and walke in the workes of the Spirit, both afore mentioned, by Marlorat largely and learnedly expessed.

And therefore Saint Augustine willeth all chilozen that be christned, to hold this for a certainty, and to doubt nothing thereof, that is, that all those that are baptised in the Catholike or vniuersall Church, shall not come to euerlasting life : but those only who after their Baptisme liue vertuously, that

An vndoubt-
ed and moste
Catholike
Conclusion.

of Bodie and Soule.

is to wit, such as haue retrained vice and the concupiscence of the flesh: for euen as neyther Infidels, nor Heretickes, nor Schismatikes shall attaine the kingdome of heauen, no more can sinfull Catholikes (disobedient persons) haue anye portion therein.

Hitherto (moste excellent Soueraigne) for the firste age at large, and in byel for the rest, of the maintenance of Body and Minde, vntyll God will farther, Naturallie, Ciuilly and Religiously, according to the measure of the gifts of the Godhed, Heauenly, Humaine, Diuine, and Kingly, following and vying Nature, condemning Disobedience, confuting Errors, banishing Libertines, and directing Christians, in al Health, Wisedome, and Godlinesse: in the continuall feare, and seruice of GOD: in Loue, Obedience and Duetie to their Prince, to your Highnesse: and in ordyng their Bodies, Mindes, and Deedes in a Lawful meane: bycause that such Children as be only of the Catholike Faith, that keep Gods preceptes, the liuing Lorde liketh, holy Princes aduance, and godly Rulers do chearish. For it is they, and not slaunderous Libelloys of Christian Princes, Gods Presidents, that in the newe Ierusalem shal be celestiaall Citizens, where is such Joy prepared for all the elect, the faithfull, Obediente, and humble Sprited, as neyther Tongue can expresse, Wit conceiue, or Pen prescribe. Vnto the which Earthly happinesse & Heauenly blessednesse, God the Father draw vs, God the Sonne guide vs, and GOD the holy Ghost bzing vs. To the which Almighty, Everlasting, Immensible, and only wise God, before all, aboue all, and in all, be all laude, ho-

noure, glorie, dominion, and Maiestie,

for euer and euer.

AMEN.

FINIS.

A Table containing the Summaries
of euery Chapter set forth in
this Booke.

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is best. Chap. 2.

Of the age, fauour, and manners of the
Nurse. Chap. 3.

How to know the temperature of the Nurse
and milke. Chap. 4.

VVhy Nurses are to be changed: How v wife
men vvy of vriters: that Monarches haue
bin marred by Nurses: and Princes by euil
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ter vvhich sort lust must be depressed. Chap. 7.

The definition & distinction of Temperance,
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thereof: vvhich is beste: and how to know
it. Chap. 9.

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How vvery Nurses must be in taking of me-
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eted: The form of laying the child in the cra-
dle: Of the considerations that must be had,
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ercise: and vvhhat pastimes bee meetest for
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lande, as vvell for the ouer multitude that is
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